

The
**CHRISTIAN
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Springtime's Symphony

By George A. Campbell

**Dual Church Member-
ship**

By Louis H. Stine

The Golden Mean

By Frank E. Boren

A Glimpse of Greece

By J. S. Dickerson

CHICAGO

The University of Nankin

Pioneer Attempts to Practice Christian Union in Educational Work

BY SECRETARY F. M. RAINS.

Nankin is known as the most flourishing seat of learning in the Empire of China. The number of prominent men in history who have lived in Nankin is very great. It was a center of learning. But a new spirit has come over the country and now Nankin is a center of the new learning.

Missionaries and mission boards have been quick to see the importance of planting Christian schools in this old southern capital. It is said that there are more girls' schools in Nankin than in any other city in China. The whole number of modern schools is now nearly one hundred in Nankin.

F. E. Meigs started a small Boys' Day School in 1888 which grew into a boarding school. The M. E. Church started a school in 1888 known as "Nankin University." The Presbyterians began a school for small boys in 1897.

F. E. Meigs, Pioneer Seer.

F. E. Meigs was one of the first to recognize the importance of union in educational work in a great heathen city like Nankin. In the fall of 1906 plans were completed for the union of the educational work of the Foreign Christian Missionary Society and of the Presbyterian mission. The union resulted in "Union Christian College" and F. E. Meigs was elected president.

This union proved entirely satisfactory. There had already been talk of a great union movement in educational work. For some four years the subject was considered in all its relations. No step was taken in haste. Finally the M. E. Mission joined with us and the Presbyterians in founding what is known as "The University of Nankin."

The organization is as follows: In America there is a Board of Trustees composed of nine members, three from each Mission represented in the union. Our three trustees are A. McLean, Cincinnati, J. H. Banton, New York and S. T. Willis, Lynchburg, Va. On the field there is a Board of Managers, four from each mission, who control and manage the University, subject to the approval of the Board of Trustees. Our men on the Board of Managers are as follows: A. E. Cory, Frank Garrett and C. S. Settlemyer of Nankin, and Dr. E. I. Osgood, Chuchow.

Object of the University.

The object of the University is to educate men for Christian leadership, provide educational advantages for the children of Christian Chinese and to promote higher education in China under Christian influences.

During my recent visit to China, I looked over the property of the University carefully. I met with the Board of Managers at a special meeting. I was pleased with all I saw and heard. Everybody is delighted with what has been done and the prospects for the future are bright. There is perfect harmony in the Board of Managers. Indeed I was told that there is more harmony in the management of this institution than in any one mission organization in China.

Land and Buildings.

The University already owns thirty-two acres of land within the walls of the city. Considerable new building has been done. A large three-story Science Hall, 122 by 72 feet, is almost complete. The building has been planned especially for science work. In it will be well equipped laboratories for chemistry, physics, biology, geology, etc. Dormitory accommodations for over four hundred students are being planned. The College Y. M. C. A. building and the splendid chapel provide for the religious and so-

cial meetings of the students. The Y. M. C. A. has two branches in the University and is active and very helpful in all its work. It holds regular religious meetings, conducts sixteen voluntary Bible study classes, with a total enrolment of one hundred and sixty. Organized street-chapel preaching is conducted three and four times a week.

Bible Department.

The Bible Department is a special feature of the University. Our own F. E. Meigs is at the head of this course. He is greatly beloved in Nankin. The faculty and Board of Managers are exceedingly anxious for him to return from America and take up his work as soon as his health will permit. His place is being supplied while he is away. Each student is required to study the Bible four hours per week, attend chapel daily, the Sunday-morning preaching service and Sunday-school.

The land and buildings, equipment, etc., are valued at about \$160,000 gold. The income from tuitions, fees, etc., is more than \$12,000. Remember this is for the first year. This will increase as the years go on. It requires about \$17,000 to meet the yearly expenses. Endowment is needed. The Board of Managers and the Trustees hope to secure within the next two or three years not less than \$200,000 for an endowment and an additional \$100,000 a little later. Plans are being made to this end. This endowment will be secured, of course, independent of the missionary societies.

Students and Faculty.

The enrolment of students already numbers more than four hundred. It will not be long in going up to one thousand. There are seven missionary instructors and twenty-four Chinese. The Chinese teachers all have the degree of M. A. or B. A. This is a strong faculty. The course of study has been carefully arranged to meet the needs in China.

There are five English Literary Societies which have for their double purpose the gaining of a knowledge of parliamentary law and readiness in public speaking. This becomes increasingly important as China is going to have, it is believed, a Constitutional Government. The students conduct a publication known as the "University of Nankin Magazine." Already there is a splendid college spirit in the institution. The first year's history of the University reveals marvelous progress. There is careful organization, sane enthusiasm, beautiful harmony, large outlook, business-like methods, a spirit of self-surrender and downright devotion to the best interest of the work and the greatest possible usefulness for China. I cannot see how the situation under all the circumstances could possibly be better.

Beginnings of New Era.

The founding of the University of Nankin by the three great missions in Central China helps to mark the beginning of a new era not only for China but for all the mission fields of the world. Our own brethren led in this great movement and we owe them a debt of gratitude for their pains and persistence and far-sightedness and real Christian enterprise. Our missionaries have helped mightily to create the great union sentiment in China. Dr. W. E. Macklin, F. E. Meigs and others have led in China in doing what we started out, one hundred years ago, to do for all the world. They have the spirit and vision and loyalty of Thomas Campbell, Barton W. Stone, Walter Scott and thousands of oth-

ers. These are the men who are responsible for this great institution which will go down in history as one of the important factors in the East, in reuniting the divided church of God.

Summary of Values.

The value of this union in educational missionary work may be briefly stated as follows:

1. It is economical. Many thousands of dollars will be saved annually.
2. Usefulness in the common cause of Christian education will be conserved.
3. It will help the Christian forces in Central China to present a united front before the non-Christian religion of the land.
4. A great University like this will prove exemplary and inspirational to the Chinese Government in founding and supporting similar institutions of her own as has been done in Japan. There are now some movements in this direction. These will multiply.
5. It will prove a wholesome example to the divided missionary forces of the world. This effect is now being realized. The missionaries in Japan are even now considering the question of a union university for the empire. Why not unite in educational, medical and publication work in all the fields and thus save many thousands of dollars and increase wonderfully the general efficiency?

Property Safeguarded.

Let it be remembered that in addition to the University each mission has its own Bible College where young men are trained, especially for the gospel ministry.

Another important matter to be borne in mind: We can withdraw from the union if it is thought wise to do so. Our property interest is carefully safeguarded.

When I looked upon the splendid buildings, the beautiful campus, the hundreds of bright young Chinamen being instructed in the Holy Scriptures and Western learning daily, and all of them paying their own way, and remembered Dr. W. E. Macklin entering this heathen city only twenty-five years ago, I was again reminded of what has been called the miracle of modern missions.

March 27, 1911.

A Truthful Answer

He was a beggar, with old, worn clothes, unwashed face, unkempt hair and unbrushed shoes. He waded up to the counter of a bank in Wall Street and told, between his sobs, tears, groans and sighs, how his stomach yearned for a bite of bread. A sympathetic clerk drew forth a new and shining dime, which he laid kindly and gently into the beggar's quivering and blackened hand. "Now, my poor friend, what do you propose to do with that money?" seriously inquired the generous clerk.

The beggar looked down at his soiled and tattered garments. He scanned his benefactor curiously for a moment, and then, in a tremulous tone, said:

"Young man, you see me as I am, wearing the habiliments of an outcast. Yet I am honest, and will give you a truthful answer. I shall first go and buy me a good dinner, then I will take a bath and have a shave and hair-cut, and mayhap after that adorn this handsome form with a new suit of clothes. If there is any of it left after that I shall, upon my word, come back and deposit it in the bank. I am exceedingly obliged. Good-day."

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT,

EDITORS

What Shall We Do With Our Drudgery?

THE VERY FIRST THING TO DO WITH IT IS TO RECOGNIZE THAT NINE-TENTHS OF THE GOOD WORK OF THE WORLD IS DRUDGERY, AND THAT OUR PARTICULAR LOT IS NOT SO MUCH OF AN EXCEPTION AS IT SEEMS TO BE.

Most of our dissatisfactions with life spring from the feeling that the goods and ills of this world are unequally distributed, that others have more than their just share of the goods or we have more than our just share of the ills. It is not the bare hardship that we resent; it is the contrast we think we see between our own and other people's lot.

The soldier willingly endures hardships. He is content with coarse food, exposure, forced marches, instant peril, because these are all shared by the men at his side—it is the common lot.

And when our complaining hearts once clearly perceive that drudgery is the common lot of all earnest workers, we have grasped the clue that should lead us not to contentment alone but to ever fresh sources of inspiration.

Underneath and lying back of every good piece of work in which the worker rightfully finds satisfaction or joy is a long stretch of heavy labor, routine, drudgery. Making a sermon is nine-tenths drudgery. So also is governing a state, or managing a store or office, or building a church, or rearing a family, or practicing law, or painting a picture, or singing an opera, or writing this editorial.

Every earnest man's achievement, if you cut down through it in a cross section, will disclose that it was done for far the most part under the lash of necessity or conscience and that it was drudgery all the way up until it was just about to be completed.

This sense of comradeship with all workers should hearten and sustain us in facing our own drudgery from day to day.

But if any of us lacks insight deep enough to approach our daily work from this standpoint of comradeship with other workers there are other attitudes of approach which it will be well for us to cultivate. One of these may be called a kind of stoical or fatalistic attitude. It simply recognizes that our work is our own, and that envy or discontent is vain.

Our work may not be what we would have chosen. We may have been forced into it, or deceived into taking it up, or we may have just drifted into it. But now it is our work. Our self and our circumstances have been interwoven by it. For any other task we are not equipped and so much hangs on each day's stint that we simply dare not risk experimenting with other tasks that seem more to our taste.

And since this is indeed our work—dull and unprogressive though it seem to us to be—there can nothing but harm come from the habit of envying other people their tasks.

To say this is not to depreciate ideals, hopes, ambitions—these disturbers of our too easy contentment are sent of God, for it is by them that we rise to higher and more fruitful service. But it is not God who sends those ideals and hopes that lie far outside our possibilities. God does not mock us. He does not wish to make us miserable by giving us these false visions to nurse in our breasts.

A strong soul dealing constantly at close range with reality will meet these fly-away impulses with his will. A certain stoical unwillingness to entertain them will be his sure safety. And this grim setting of his will squarely against foolish dreams and vain regrets and embittering envy lays a firm foundation for a work of grace in his life which it is the business of Christ's religion to complete.

The only great and adequate answer to our question concerning our drudgery and what to do with it is, therefore, simply, to bring it to Christ. For all the truly vital problems of our life He has the solution, not for our sins only but for our lot. He saves us from our heaviness, our sense of drudgery, our feeling that life is getting us nowhere. In his presence the envy-creating contrasts between our own and others' lots fade out.

This is the spiritual genius of Jesus, his redemptive primacy

among all the world's teachers: he reveals the divine purpose in the humblest daily task. He interprets God's presence not alone in the mountain-top moments when the face of reality is transfigured—many prophets had done that—but in the veriest humdrum duty of day after day.

It has ever been one of the signs of a Christian that he sang at his toil, that he seemed to possess an inward vision that made his work easy. In the light of this vision the brutishness of his task fell away and he saw it idealized into a means of grace, a form of communion with God.

And there is not any task so dull, so brutish, so unrelieved, but will show forth its inner connection with a spiritual order and therefore its continually freshening significance if we approach it with the mind of Christ.

What we need for our inspiration is the knowledge that our efforts count beyond the treadmill process of getting a livelihood. To the great man—the statesman, the poet, the inventor, the doctor, the teacher—this ulterior value of his work is obvious. He can see plainly that what all men tell him is true—that he is a benefactor of society; and he works constantly under the stimulus of it.

But the humble soul possesses no such objective proof of the worth of his hard efforts. If I but knew, he says, that my labor is not in vain, that it counts for something worthwhile outside the little routine circle of my small life, it would make the world new.

"If I but knew
That all this passing life of mine
Is building on a plan divine
A structure holy and sublime,
I'd be content."

It is this longing of our souls that Christ answers. He answers it with two great ideas which he plants in the heart: the idea of the Kingdom of God and the idea of growing a soul.

No soul comes into the fullness of Christ's redemption until it comes under the power of Christ's ideal social order called the Kingdom of God. It is conscious citizenship in this kingdom that frees the soul from the deadening sense of drudgery. In the Kingdom of God the blighting contrasts of inequality are rubbed out.

Christ shows his disciples that their work is God's work, that it has a place in God's plan, that without it God's plan is not complete.

The Kingdom of God is the pattern side of the fabric being woven by this universe. It is what it's all about. It is God's plan. And in it the hierarchy of values which man has arranged is reversed. The last are first and the first last. The little wheel or the single cog in a wheel of that ideal social order is recognized by God as possessing the virtue and the value of the greater part.

The other great informing idea with which Christ lights up the routine work of life is that, after all, the really important product of all labor is the soul of the laborer.

It is not the shoe that he makes, or the house that he builds, or the crop that he tills, or the harvest that he gathers, that has enduring worth, but the man that he becomes by the doing of these tasks. And this is why "all service ranks the same with God," because He looks not to the thing done, but to the self become.

The character of the worker—that is what interests God. And He withholds this insight from us men though He himself discerns so clearly: that hard work, routine, drudgery, affords the soul its best chance to grow strong and patient and tender—and happy?—yes, and happy, too.

"Forenoon, and afternoon, and night;—Forenoon,
And afternoon, and night; Forenoon, and—what?
The empty song repeats itself. No more?
Yea, that is life; make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And time is conquered, and thy crown is won."

Social Survey

Cardinals Reduced to Forty-Nine

The Catholic College of Cardinals has now the smallest membership recorded in centuries, and the smallest proportion of Italians ever known. The traditional membership is seventy, and by the recent death of Cardinal Caviechioni it is reduced to forty-nine. It is three and a half years since any Cardinals have been created, and it is likely to be a year before a consistory is called, whereat alone new Cardinals are proclaimed. A dozen of the forty-nine, and especially the Italians, are ineffective by reason of advanced age, Cardinal Oreglia, the camerlengo, being eighty-three this coming July. Twenty-eight Cardinals are Italians, twenty-one the non-Roman world. Cardinals Moran of Australia, Gibbons of America, and Logue of Ireland, represent the English speaking race. France has three, Germany two, Spain four, Austria six, and South America, Belgium and Portugal one each. The late Patriarch of Lisbon, put out by the revolution some months ago, now lives in strict retirement. The Curia, the Cardinals stationed in Rome for work in the congregations and other general administration, is crippled for lack of numbers.

Catholics Pushing Social Service

A Social Service Institute, just held in Paris by social experts in the Catholic Church, and with the hearty approval of the Pope, was successful far beyond expectations. Even the United States and Mexico were represented, and by suggestion of the institute, cooperation with Catholic Social Service Leagues in this country is to follow. There attended at Paris delegates from Germany, Italy, Austria and England. It was reported that in France Catholics enter trade unions as Catholics, and that there is a growing tendency to do the same in Spain and Belgium. The work of the Catholic Social Guild of London, of the Catholic Truth Societies of Germany and the United States, and of Catholic Women's Leagues of France was presented, and it was shown that these lay and unofficial organizations were much more numerous in Europe than among Catholics in America. Following the institute there has just been held in London an important meeting of the Social Guild mentioned, when the question of forming a Center party in English politics, similar in aim to the same party in Germany, was discussed, but laid over as being a little ahead of the time. Reports were had at Paris and at London that Catholics are organizing for social service in Italy, Germany, France, England and even in Spain, to a far larger extent than heretofore.

Men Wanted for Secretaryships

Young Men's Christian Associations are appealing for men to train for secretaryships. Within the last five years the positions of secretary in Associations in cities have risen in importance, and Associations claim that within another five years they will come to stand, in matter of influence, by the side of the leading professions in these cities. Association buildings are erecting to the value of \$6,000,000 a year and men qualified to direct the work in them must be provided. Thorough preparation is demanded, and natural ability is required. The salaries of general secretaries compare well with other lines, the average being \$1,000 a year, with some running up to \$3,000 and \$5,000. Assistants get from \$600 to \$1,800. There are no fewer than 3,300 general secretaries, 500 physical directors, and other religious work, boys' work, and educational directors give large chance for growth on the part of ambitious men.

This year Young Men's Christian Associations are likely, it is said, to break all records in amount of money raised for new buildings. The success at Philadelphia, when \$1,030,000 was secured in twelve days, has given stimulus both to Young Men's and Young Women's Associations. Added to it was the \$2,000,000 campaign for buildings in foreign capitals. Brooklyn women, with the aid of a few men, have just secured \$415,000; Atlanta men, \$600,000; Reading, \$217,000; Elyria, Ohio, \$127,000, where the committee asked for but \$100,000; Charleston, S. C., \$150,000; Raleigh, N. C., \$75,000; Walla Walla, Wash., \$48,000, and Ishpeming, Mich., \$22,500. Association leaders say three things help them in getting these large

sums: Christian unity, a short and public appeal, and real results accomplished in buildings already erected.

The Coronation Ceremony

The popularity of Britain's king and queen was amply shown by the greeting with which they were received on May 12, when they made their first appearance in the opening coronation festivities. They drove from Buckingham Palace to the Crystal Palace, to inaugurate the "Festival of the Nations." In addition to the thousands of adults, an assemblage of Boy Scouts and school children 40,000 strong lined the eight-mile route, cheering for his majesty and waving flags. At the Crystal Palace, 100,000 people, including most of the nobility and the ambassadors from practically every foreign nation, were gathered to greet the royal pair. This vast multitude cheered the monarch for three minutes before his arrival and the acclamations were continued by the 12,000 gathered in the great hall when he entered. The historical pageant which followed must have impressed him deeply. In addition to the great audience which joined in the choruses, 4,500 voices led in the singing, and 15,000 amateurs participated in the pageant of English history. From now on, almost every day will see some spectacular event presented, but interest will center in the coronation itself on June 22. Great grand-stands are being erected, and the streets en route are well-nigh filled with unsightly structures, but the rough planks will be beautifully decorated with bunting and boughs, and of themselves will form a brilliant feature of the festivities. Westminster Abbey, where the final ceremony will be staged, has been closed for three months, so elaborate have been the preparations. Here, where for a thousand years the grand rites of coronation have taken place, will gather a mighty host of robed officials, ecclesiastical dignitaries, military and naval officers, and nobles. Performed, for the most part, by officers of the church, the coronation consists largely of sacred symbolism. When the royal consorts appear within the west door the audience will chant the anthem taken from Psalm 132, "I was glad when they said unto me, we will go up into the house of the Lord." Then the king and queen, followed by the Archbishops of Canterbury and York, and many bishops, will march to the dais constructed for the occasion. Passing by their throne, the king and queen will kneel at "faldstools" to offer a short prayer, after which they will be seated in their "chairs of estate." The Archbishop of Canterbury, as primate of all England, in a loud voice, four times will proclaim to the vast audience the following proclamation, each time being interrupted by loud acclamations of "God save the King:" "Sirs, I here present unto you King George, the undoubted king of the realm; wherefore, all of you who are come this day to do your homage and service, are you willing to do the same?" Outside trumpets announce this compact. Then the litany will be chanted, and communion observed. After this the king will put on his cap of crimson velvet trimmed with ermine and the short, coronation sermon will be delivered. Then the king, with his hands on the Bible, will repeat the vow of fidelity to the Protestant reformed religion. Then will follow the anointing with holy oil, while the king and queen kneel at their "faldstools" and the hymn, "Come, Holy Spirit," is being sung. The oil will be poured from the *ampulla*, an eagle-shaped vessel fashioned 800 years ago, first on the head of the king, as the seat of thought; on the breast, as the seat of emotion; and on the hands, as the instruments of action. Then the king will take his place in the ancient chair of Edward I., fashioned in 1300 A. D., and known as the coronation chair. Then will follow the investiture. The king will be girded with the sword of justice; clad in the imperial mantle, the dalmatic and the stole (as though receiving priestly ordination); he will be given the orb, a golden ball surmounted by a cross, signifying that the whole world is subject to Christ; on his finger will be placed the royal signet-ring; and he will be given the royal scepter, token of kingly justice, and the rod of the dove, token of equity and justice. Then, as a climax, the Archbishop of Canterbury will take the priceless crown from the altar, and after returning it once again upon the altar, signifying that royal power is of God and will again soon be returned to Him, will place it upon the head of the monarch. In that instant the audience will break forth in shouts of "God save the King!" and guns will be fired in every British province around the world to proclaim the great event. In the abbey, the religious ceremony will be completed with the benediction, but the function will close with the lifting of the king to his throne by the archbishops and peers, and after they have kissed him upon the cheek, according to an ancient custom, the queen will be robed, anointed and crowned.

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

Presbyterian

Who Disparages the Country Minister?

This question *The Continent* asks and then proceeds to answer. In brief the answer is that the country minister is himself to blame if his work is regarded as unimportant. While he is boasting of the opportunities the country affords to the minister, he is secretly cherishing the hope that he will soon be called to a city church. If he really believes what he professes to believe about the country, he can do a work that will command respect. Here are some of the opportunities which *The Continent* sees before the country minister:

The minister of the rural or small town parish does not need to work himself into a state of fanatic self-delusion in order to believe that his work is a work that equals in honor and value the best that the city minister is doing.

Just the same, matter-of-fact survey of the comparative opportunities of a minister in a city parish and of a minister in a rural parish with sustain the impartial proposition that in social, civic and religious significance the problems touched by the latter are in nowise inferior—probably are actually superior at the present moment—to the problems touched by the former.

Does a man measure the importance of a work by the difficulties of it? There is nothing quite so hard as to win over a group of opinionated corner-store skeptics.

Is plastic material an appeal? There is no other material so delightfully plastic as unsophisticated, unspoiled country youth.

Is richness of profitable outcome an allurements? The rural districts always have produced a preponderance of the nation's greatness; to cultivate new crops of the same product in the same old soil is an unsurpassable labor.

Does a man wish to be of civic service? Nothing is more important now than to beat back the assault of the corruptionist on the rural electorate.

Does a man hope to count socially in the own times? The very biggest social need of this era is such reinvigorating of the life of the countryside that it shall not cease with its calmness and steadiness and poise to serve as an adequate counterbalance to the headlong rush of the city.

Does a man really wish to bring the gospel to the places threatened with spiritual pauperism? Then surely the country calls him.

Any young man of the first order of talents who will devote his whole life to a country parish will achieve more in immediate personal effect on his surroundings, will reach farther in the lives of the young people he moulds, and will almost certainly continue longer in active pastoral service than any young minister of equal talent who chooses the city.

The Church and Social Workers.

Charles Stetzel takes the critic of the church to task for saying that she is not making her just contribution to social service. A questionnaire was sent out to 1,000 social workers in the United States. Of these 401 were workers in associated charities, 339 were in settlements, and 227 were connected with various national reform agencies. "Out of 878 social workers reporting upon the point, 753 were returned as communicants in some church—about 75 per cent of the whole number written to. The church membership of the country is about one-third of the entire population, thus proving that the church is furnishing a much larger proportion of social workers than is the non-church-going world." Now comes an endorsement of "Men and Religion" by sixteen of the most prominent social workers in the United States. *The Continent* says, "No other sixteen names out of the whole roster of American social workers could possibly comprehend so great an aggregate of influence as resides in this list. It includes in succession the director of the Sage Foundation, the editor of the Survey, the head worker of the South End House, Boston, the director of the National Housing Association, the head worker of Union Settlement, New York, the president and secretary of the National Child Labor Committee, the secretary of the Playground Association of America, the warden of Chicago Commons, the head resident of Hull House, Chicago, the president and secretary of the National Conference of Charities and Corrections, the secretary of the Charity Organization Society, Buffalo, the executive secretary of the National Association for the Study and Prevention of Tuberculosis, the director of the child-helping department of the Sage Foundation, the director of the Society for the Promotion of Social Service in the Young Men's Christian Association, and the superintendent of church and labor for the Presbyterian Church." We give one paragraph from the letter:

Because this movement has in it such a comprehensive appeal we give it our hearty support. We bespeak for it the indorsement of all social workers who may hitherto have been indifferent to the church, because they have felt that the church has not been concerned about the burdens which have been crushing those unfortunate members of society to whose interest they devote their lives. We value this movement because it gives all the workers in the social field an opportunity to come face to face with one another and with the workers in the church. We believe that out of the conferences and discussions and mass-meetings will come a greater appreciation of the needs of our common humanity; that the working-man and the employer of labor will see each others problems with clearer vision; that the practical service in attempting together to meet the pressing social questions of the day will make us understand that while we may not agree in nonessentials, nevertheless we have in common the desire to share the purpose of Jesus and help bring in the kingdom of God.

"Danger" of Church Union.

There are earnest people who fear that if the progress toward church union is not checked, important principles will be ignored. Those who have such fear think they possess truth which all others lack and they do not see how they can be true to the trust committed to them if they coöperate with other disciples of the Lord for the advancement of the Kingdom. Concerning the dangers which threaten when the people of God show a disposition to get together, the Presbyterian Advance says:

All of us have, no doubt, more or less of mean selfishness in us, but surely as we look out over a world of unbelief and sin, in conquering which the church is making such slow progress, and when we consider that one reason for this slow progress is the unholy magnifying of differences between God's people, surely we ought to be willing to "pare down our message," especially when these messages which we are often unwilling to pare down are concerning comparatively unimportant and non-essential points of difference. The paring down process may not help our particular church to gain members far in excess of others, but it will unquestionably contribute to the general growth of the cause. In the face of the foes which confront us today all of us may well afford to make some concessions in order to present a more nearly united front.

Yes, there is danger in "the spirit of adjustments now so rife"—it is the danger that churches will be forced to abandon their purely sectarian shibboleths and that they will be converted from denominational pride. It is a very real danger. The world is getting tired—very, very tired—of hearing that the eternal welfare of an immortal soul depends upon conformity to some ecclesiastical rite. There is real danger that we will be forced to forsake our idols or, joined to our idols, lose all influence among men. There is real danger that churches which exalt themselves and their peculiarities above the Christ will be abased in the eyes of all, as they have already lost the respect of the more thoughtful men; but the greatest danger of all is that the cause and kingdom of our Lord Jesus Christ will suffer unless denominations, as such, are willing to take their place with John the Baptist and say, "He must increase, but I must decrease."

Baptist

Efficiency of the Local Church.

The executive committee of the Northern Baptist Convention has received a report on the increase of efficiency of the local church. The report comes from a committee of which Lathan A. Crandall is chairman. In the judgment of the committee no more important task confronts the convention than that of raising the standard of efficiency of the local church. The belief of the committee is that the time has come for an earnest endeavor to "lift the meaning of our church membership from the mechanical to the vital realm and make regnant in all Christian hearts that high conception of discipleship and service set forth by our Lord and exemplified in his most faithful followers." It is recommended that the churches hold before themselves the following standard of efficiency:

1. Every member should render some form of personal service in the varied ministry of the church.
 2. Every member should give proportionately—according to ability and need—to the local expenses of the church and to the spread of the gospel throughout the world.
 3. Every member, as a learner in the school of Christ, should teach or be taught in the educational work of the church.
 4. Every church should have a constructive program for serving the social needs of its community, either individually or through the largest possible co-operation with other organizations for human uplift.
 5. Wherever possible the local church should co-operate with other local bodies, both Baptist and non-Baptist, for increased fellowship and efficiency.
 6. Non-resident membership should be reduced to the minimum.
- This sixfold sense of obligation, if keenly realized by our constituency, would not only solve the greatest problems our churches are facing, financial, educational and missionary, but would, we are persuaded, bring such an increment of power as would vastly increase the contribution which Baptists are making to the great task of world-redemption.

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The Significance of the New Dispensation

The law of the new dispensation is in the heart. Religion is not something forced upon men. It is something which meets the deepest needs of their souls. They seek God and God reveals himself to them. The soul is at home when it finds God. The truth and the heart of man are adapted the one to the other. False teaching and false living estrange us from God and then we may not be aware of what will satisfy us. Ignorant of ourselves, we worship gods of lust and power to the neglect of the God of grace and goodness. Paul understood well the perversity of man. Yet he knew no man could be himself until he had found and learned to trust the living God.

The freedom of the gospel is that of friendship. The Christian has God for his friend and no circumstance can deprive him of the sense of his oneness with the power that guides the destinies of man. Temporary inconvenience is experienced by every one. Paul was seized by his enemies and shut up in prison. His soul remained free and from his prison he sent out messages that only a man who acknowledged no man as master could write. He broke the bonds of custom. He made his decisions with the purpose of doing right, not that he might follow the beaten path. The worst sort of tyranny is that of the old ways. There are so many good old ways that we easily fall into the error of thinking a thing is good because it is old. Then we are apt to think that because a custom is good for us we ought to force it upon everybody else. The Christian man is the friend of other men. He tries to understand them. The result is that he learns there are many ways of expressing noble ideals. He is so ready to acknowledge the good in the conduct of his friend that there is always common ground for the discussion of the great problems of morality and religion.

Efficiency is a characteristic of the new dispensation. Anybody can point out the failures of humanity. Many cheap fellows acquire considerable reputation by loudly proclaiming the failure of the church, the family, the school, or the state. It requires but a spoonful of brains to do that sort of work. What the world needs is some one to show the way to better things and lead on. Paul knew the failure of Judaism and of paganism. But he knew the way out. He did not stop with the despair of those who could say with him, "Cursed is every one that continueth not in all things that are written in the book of the law to do them." Of Paul Matthew Arnold wrote: "If ever there was a case in which the wonder-working power of attachment in a man for whom the moral sympathies and the desire for righteousness were all-powerful, might employ itself and work its wonders, it was here. Paul felt this power penetrate him; and he felt, also, how by perfectly identifying himself through it with Christ, and in no other way, could he ever get the confidence and force to do as Christ did. He thus found a point in which the mighty world outside man, and the weak world inside him, seemed to combine for his salvation. The struggling stream of duty, which had not volume enough to bear him to his goal, was suddenly reinforced by the immense tidal wave of sympathy and emotion." And Paul's experience was not exceptional.

The equality which is expressed in the phrase, "Fit opportunity

in infinite variety," is the equality of the gospel. Men differ in tradition, for every race has its own conditions to face. They differ in ability. The messenger of Jesus Christ asks no man to forget the debt he owes to his ancestors. He asks that men serve according to their ability. Men all need salvation, some from bad physical surrounding, some from diseased bodies, all from ignorance and sin. All are entitled to know the love of God and to appreciate the dignity of man who is made in the image of God. No human being is a thing to be used for the advantage of another human being. The wrath of all true disciples of Jesus is directed against every institution and condition that deprives children of their right to grow up strong in body and mind and clean in heart. We must number with barbarians the man or the woman who thinks we need classes of men and women who are deprived of all that is distinctively human in order that other classes may have pleasure or profit. The noblest passion of the heart is that which drives us to work for salvation of the world from sin and shame and the growing of a race bearing the likeness of Jesus Christ. [Midweek service, May 31. Gal. 3: 1-29. Matt. 11: 13; Lu. 16: 16; John 1: 7; Acts 13: 38, 39; Rom. 7: 1-4; 8: 1-4; 10: 4; Gal. 2: 16; 19; 5: 3; Eph. 2: 14-17; Heb. 10: 1-2; Tim. 2: 15.]

Needless Apprehension

Editors The Christian Century: There is a point involved in a change of the practice of the Disciples respecting those who have received affusion in other churches. So far as I am able to judge the Disciples have never legislated on the manner of baptizing. Almost all the denominations have legislated on the manner of baptizing. Probably the most of those receiving affusion for baptism have done so because there is a law of "our" church validating affusion. Shall we step down from our principle of patterning after the New Testament church and pattern after churches of the present day? Shall we at this late day cease to appeal to the New Testament and begin to legislate on the manner of practicing an ordinance?

I am willing to practice such things as will bring about the union of God's people. But cannot quite clearly see that to vote for a change of policy that affects a New Testament ordinance will accomplish that union. If we begin to vote on such questions in our churches where will the voting end? It seems that we might leave this matter as we always have left it. We have simply presented to all people the New Testament practice in this matter of baptism and allowed them to choose or reject such practice.

Orrville, Ohio.

EARL P. KEMPER.

The above communication exhibits an entirely erroneous conception of what is involved in the practice of Christian union. There is no proposal, so far as we are aware, for the Disciples to begin to "legislate on the manner of baptizing." The proposal to which The Christian Century is committed involves the going straight ahead and preaching the gospel to all creation, baptizing them [by immersion only] into the name of Father, Son and Holy Spirit. We have seen no proposal for a "vote" of any sort, certainly no proposal "to vote for a change of policy that affects a New Testament ordinance." We agree with our esteemed correspondent that "we should leave the matter of baptism where we have always left it." The practice of Christian union involves not at all any change in the practice of Christian baptism.

The Correction Will Be Made

The following note asks a question which deserves to have public reply:

Dear Bro. Morrison:—I noted with gratification your straightforward explanation of the errors in the Bethany lesson series edited by you. The only question among our teachers now is, "Are these errors to be corrected in the immediate future?" If so, we will stand by you I am sure. If not, my teachers would not stand by, even if I should so recommend. Sabbath teaching and infant sprinkling must not go in as a part of the teaching of our little folks. I am instructed by our teachers to write this letter of inquiry. I feel that it is vital. It would be a shame to turn away from this opportunity of union work, but we can not teach any more sectarian dogmas than we already have, in spite of ourselves. I am greatly pleased with "The Century" of late. Yours most sincerely,

Danville, Ill., First Church.

WM. E. ADAMS.

The reference in Mr. Adams' note is to the statement made by the editor of the Bethany Graded Lessons in the Christian-Evangelist of several weeks ago disavowing intentional responsibility for the appearance of a page in the Bethany series in which an objectionable reference was made to infant-baptism. The editor is opposed to infant-baptism, as are all Disciples of Christ. The objectionable reference found its way into the inter-denominational series during my absence from this country attending the Edinburgh Conference last summer. Its presence is regretted by no one more than by myself.

In making the statement to which our correspondent refers, it was very stupid not to say plainly what it was meant for every

one to infer, namely, that the reference would surely not reappear in the future. As editor for the Disciples in this inter-denominational enterprise I am perfectly free to provide such teaching on vital points as expresses my own convictions and those of the Disciples of Christ. The reference in question does not harmonize with my convictions and will not appear again. Neither the New Christian Century Co., publishers, nor myself would think of continuing to use a lesson that violates our own convictions and those of the Disciples.

As to the occasional use of the word Sabbath my own conviction is that it is not only perfectly legitimate but desirable. Our Christian Sunday is both Lord's Day and Sabbath. It combines all the meaning of the Old Testament rest-day and the New Testament meaning of a memorial to Christ and a day of worship. It differs from the old Sabbath in being on the first instead of the seventh day, showing thus that its Christian content takes precedence of its older Jewish content. We should not allow a side issue like our controversy with the Adventists to drive out of use the beautiful, expressive and historic word Sabbath. Nor should we give up the valid and enduring sanctions for such a day which are expressed in the Old Testament.

I am grateful for Mr. Adams' hearty appreciation of the Bethany Graded Lessons, for his clear perception of the great opportunity we Disciples of Christ have to practice Christian union in our Sunday-schools by the use of these inter-denominational lessons, and I assure him and all teachers and workers that I will do everything in my power to make these lessons every way satisfactory and stimulating to our schools.

CHARLES CLAYTON MORRISON.
Editor Bethany Graded Lessons.

Public Opinion and the Labor Unions

The church has been somewhat sharply criticised for lack of sympathy with organized labor. While it is doubtless true that there are church members who, for one reason or another, are not friendly to labor unions, the great majority of Christians sympathize with every effort to improve the conditions of those who toil and believe that the labor union is essential to such improvement. The inherent right of labor to organize is clearly recognized by fair-minded people, both within and without the church. The true follower of Jesus Christ will go beyond recognition of a right and will extend warm and vital sympathy to those who are striving to better hard conditions: The effort to secure a living wage, the fight for better conditions and better pay for working girls, the whole long, weary struggle to improve the conditions which have obtained command, the hearty support of an untold number of men and women who are trying to live over again the life of the Son of God.

But it is useless to deny that some of the methods employed by those who seek to improve the conditions of the laboring classes are offensive to Christian people. As to the "closed shop" and picketing and peaceable strikes a great diversity of opinion will be found among the people of our churches, for these are questions with two sides; but concerning violence as an agent for the righting of wrongs there can be but one opinion among good men. Aversion to the tooth-and-claw method of settling disputes constantly increases. That may do for beasts but not for human beings. As the world grows away from the savage age its dislike for brutality steadily deepens and widens. It condemns brutality of all kinds; not alone that which expresses itself by maiming and shooting, but, as well, that which manifests itself in utter disregard of the welfare of those who are employed. It realizes that the employer is often as truly barbaric in his treatment of those who labor for him as the laboring man is in the methods which he employs to protest against injustice.

Public opinion will not sustain any body of men in the use of violence. Labor leaders join with others in denunciation of it. We are told, repeatedly, by those who represent labor organizations that the unions do not approve of violence and are not responsible for it. We desire to believe this. In the case of many labor leaders we do believe it. But confidence in such assertions is rudely jarred by repeated acts of violence which are not susceptible of any reasonable explanation except on the supposition that they have been performed by representatives of organized labor. In some cases it is absolutely certain that members of labor unions have undertaken to win their contentions by physical force. The public could and does explain sporadic cases of this kind as due to individual action which does not represent the organized sentiment. It is when evidence is furnished which compels the public to believe

that a labor organization, as such, employs an "education committee" for the purpose of beating men, that the approval of decent people cannot be expected.

Those who are friends of the laboring man and believe that labor organizations may be used in such a way as greatly to improve conditions are not a little perplexed just now by the seeming unanimous assumption on the part of labor leaders and labor unions that the men arrested for complicity in the outrage at Los Angeles when the Times Building was destroyed are the victims of a police "frame-up." That may be so and it may not be so. The cause of organized labor would be greatly strengthened if its representatives and the different unions which are passing resolutions would give expression to some desire to see the guilty parties apprehended, whoever they may be. It is certain that some one is guilty of this crime. It is certain that there has been a series of crimes committed stretching almost across the continent. They were connected, in every case, with labor troubles. It is possible that enemies of organized labor have gone to these awful extremes in their effort to discredit organized labor. Is it not also possible that representatives of organized labor are the guilty parties? If the latter explanation is the true one, does not organized labor desire that it shall be shown?

The public will approve of every effort to secure for the accused men a fair and impartial trial; but it does not endorse the assumption that these men are guiltless in the face of the evidence already secured which seems to establish a presumption of their guilt. Thus far we have not heard a single expression from any representative of organized labor that would indicate a desire to see these men punished if they are guilty. Such an attitude does more injury to their cause than can be undone by the efforts of years. The people have confidence in the judiciary. When that confidence has perished republican institutions will be doomed. The men who are charged with these terrible crimes are not yet convicted, and until they have been given a fair trial, right-minded men will undertake to suspend judgment. Instead of taking the position that they did or did not commit this crime, all men should unite in the hope that justice may be done. The labor unions could do nothing wiser at this time than to join in an effort to secure justice wherever it may fall.

Basis of Union in India

The news note from George W. Brown, missionary in India, found on another page will prove interesting. In the uniting of the Christian bodies of India (or in any other country, for that matter,) the essential feature on the practical side is the free interchange of members. Without this inter-communion all talk of unity is mere talk, and disingenuous at that. A problem arises in formulating the theoretical basis for such inter-communion. The word "validity" as applied to the ordinances of all the churches in the proposed federation, is the place of stumbling for the American Baptists. They wish a non-committal wording of the articles of federation which will not raise the question of validity.

The Christian Century is strongly partial to the wording of the article as adopted by the Conference a year ago. Although Mr. Brown quotes the main part of the article, it is repeated here with the portion to which Baptists and some Disciples object italicized in order to facilitate comparison with the proposed amendment:

The Federation shall not interfere with the existing creed of any church or society entering into its fellowship, or with its internal order or external relations. But in accepting the principle that the church of God is one, and that believers are the body of Christ and severally members thereof, the federating churches agree to recognize the validity of each other's ordinances, ministry, membership and discipline, without thereby committing themselves to approval of particular methods or practices.

This is an admirable statement. No clearer or more comprehensive formulation of the ground and method of Christian union has ever been put into the same compass. The last clause safeguards the convictions of those who disapprove of affusion in baptism, while the main substance of the article secures the recognition of the Christian status, the Christian church membership, of those who may not have been immersed at baptism. And both these considerations are elemental in the uniting of God's people.

Twine into your life golden thoughts, golden deeds, beauties of nature, of intellect, of harmony. Believe in the efficacy of prayer. Saturate your soul with the supernatural. Learn the value of a smile and a glad heart. So, when your day is done, life everlasting will await you.—Lillian Sincere Ahrens.

Monday Moods

It has been said that "the world knows nothing of her greatest men." Recently I have been pondering if it is not also true that many religious bodies know as little of some of their greatest communicants. For instance, I have discovered in a work on Abraham Lincoln that Col. Edward D. Baker, "the Prince Rupert of battle and debate," great Illinoisian, gallant soldier and Senator from Oregon, was a Disciple. In the writings of our people, I have nowhere seen this fact stated, or any reference to this distinguished man.

How do I know he was a Disciple? On page 46 of "Letters and Addresses of Abraham Lincoln," edited by Mary MacLean and published by A. Wessels & Co., of New York, is the copy of a letter from Mr. Lincoln to Martin M. Morris, of Springfield. The date is March 26, 1843. The writer is referring to his recent defeat for Congress and says:

"There was, too, the strongest combination of church influence against me. Baker is a Campbellite and therefore, as I suppose, with few exceptions, got all that church. My wife has some relations in the Presbyterian churches and some with the Episcopal churches and therefore, wherever it would tell, I was set down as either one or the other, while it was everywhere contended that no Christian ought to vote for me, because I belonged to no church, was suspected of being a Deist and had talked about fighting a duel. With all these things, Baker, of course, had nothing to do. Nor do I complain of them. As to his own church going for him, I think that was right enough."

It is of interest to know that Lincoln's second son, who died in 1850, was christened "Edward Baker."

In one of the volumes of "The World's Famous Orations," edited by W. J. Bryan, Funk & Wagnalls, publishers, is the dramatic reply that Colonel Baker made to Senator Breckenridge in the United States Senate on August 1, 1861. The following sketch heads the oration:

EDWARD D. BAKER.

Born in London in 1811, died in 1861, came to America in 1816, elected to Congress from Illinois in 1845, Colonel and Brigade Commander in the Mexican War, 1847-48; again elected to Congress from Illinois in 1849, removing to Oregon, elected a United States Senator in 1860, raised a regiment in New York and Philadelphia in 1861. Commanded a brigade at the battle of Ball's Bluff on October 21, 1861, killed at Ball's Bluff while leading a desperate charge."

Blaine in his "Twenty Years of Congress," in referring to the delivery of the oration mentioned above, describes how Baker, who was in full uniform, "laid his sword upon his desk and sat down listening to Breckenridge. When Breckenridge had finished, Baker, his face aglow with excitement, sprang to the floor. No more thrilling speech was ever delivered. The striking appearance of the speaker in the uniform of a soldier, his superb voice, his graceful manner, all united to give the occasion an extraordinary interest. Eleven weeks later, Baker lay dead on the field of Ball's Bluff."

And this brave man was a Disciple. Who is there yet living among us who knew him? Where is there any reference in our literature to him? Under whose preaching did he witness the good confession? Who baptized him?

These are some of the questions that rise in my mind as I think of Col. Edward D. Baker, "Prince Rupert of battle and debate," and humble Disciple of Christ.

E. DeW. J.

P. S. Shortly after I had written the above I happened to run across the following paragraph from a recent number of The Continent. It adds a pinch of snuff to the rather somber reflections I have set down on our apparent neglect of a really great character amongst us:

Edward D. Baker, distinguished in the Mexican War, a Senator from Oregon, and killed at Ball's Bluff, was once in command of a militia battalion in Illinois. The companies were encamped near the village of Berlin, and the country folk found a ready market for their produce.

One man brought in some ducks for sale, but while he was discoursing upon their merits, and trying to strike a bargain, the ducks suddenly and mysteriously disappeared. A loud outcry was made by the owner, and to appease his wrath Major Baker declared that he would court-martial any soldier found guilty of stealing ducks, or anything else. A prolonged and thorough search was instituted, and the missing ducks were finally discovered beneath the mattress in Major Baker's marquee, much to his astonishment and chagrin.

E. DeW. J.

The Visitor

The period of the Visitor's sojourn in the East was coincident with the ter-centenary celebrations of the King James translation of the Bible. It was his privilege to attend and participate in several of these interesting exercises. One of them was held under the direction of the Friends' College in Philadelphia. As is well known, the Quakers form a very important section of the population of that city. Their institutions, educational and religious, are very numerous and wealthy. They represent some of the oldest and most respected families in the city. The interest taken by the School of the Friends in Bible study is notable. The Visitor has spoken several times in this fine institution on themes connected with the Bible, and always to audiences deeply attentive. This is more remarkable as the children of these Quaker families always make up a considerable portion of the assembly. It would be difficult to find a company of children in any other institution so well-behaved, so reverent and so attentive to an address which made no appeal to the humorous and illustrative features that children usually demand in public speech. A home training and a school discipline that can secure these qualities in childhood without hampering the free play of youthful spirit is to be highly esteemed in an age like ours.

It was a pleasure to meet several of our Philadelphia people, including L. E. Sellers, pastor of the First Church, and Professors Lichtenberger and Holmes of the University of Pennsylvania. An added pleasure of the occasion was the presence of George A. Miller, of Washington, who was spending a short time in the city. The problems connected with the work of the Disciples in the East were freely discussed, and the sacrifices demanded of men who have spent their lives closer to the center of our Brotherhood and who are now leading in the work in our eastern cities were commented on. Our eastern churches are able to make little headway in communities where they are comparative strangers. The increase that might be expected from the arrival of people coming among them is not always realized. Disciples who move to New York, Philadelphia and Boston from central and western states are no more anxious to unite with our churches than are those who move to Chicago, Cleveland or Pittsburg. Moreover the Disciples are not nearly so well known in the east, and this seems to lend an added element of disuasion in the thought of the newly arrived. The Disciples will not be strong in the eastern cities until the turn of the tide sets in from the west, where if they are wise and courageous they will have established themselves securely and effectively by that time.

It is always a joy to visit the city of Washington, not only because it is the capital of the nation but because it is one of the most beautiful cities on the continent. And here the Disciples have at least used their opportunities with fine discrimination. The churches they possess in and about this city are witnesses to the aggressive work that has been done since the old mother church on Vermont Ave. was established.

I had been promised the personal attendance of Mr. Miller, and he was promptly on hand to act as a guide and companion. We went out to Irving street to call upon Dr. F. D. Power, who in spite of advancing years and physical infirmities, maintains his vigor to a marked degree. It was a great satisfaction to enjoy the visit with him and recall various incidents in the long ministry he has maintained at the Vermont Avenue Church. He has not preached for many months, the pastorate having been taken by Earl Wilfley, who is ministering to the satisfaction of the church.

There are some 600 members in this congregation. The Ninth Street Church, where George A. Miller preaches, has more than 1,100. At Whitney Avenue, where W. F. Smith is pastor, there are 275. W. G. Oram has an excellent, though difficult work at Eighth Street with 125 members. The Fifteenth Street Church numbers 200, and C. S. Ehlers is the minister. The Mt. Ranier Church of 250 members has C. C. Waite as pastor. There is also the Strauss Memorial Church at Benning with 75 members and Mr. Cowgill as pastor, and he also preaches at Tuxedo where there are 45 members. There is also a church at Maryland Park with 25 members, to which Mr. Sayden ministers. And across at Vienna, Va., there

is a church of 75 members whose minister is Howard King.

"We spent a portion of the afternoon at the capital. Disciples feel a new sense of familiarity with the place now that Champ Clark is Speaker of the House. To be sure he is by no means the only representative of the brotherhood in Washington public life. In the Upper House there are Senators Oliver of Pennsylvania, and Thornton of Louisiana. In the House of Representatives there are Alexander of Missouri, Cox of Indiana, Hughes of West Virginia, Houston of Tennessee, Langley of Kentucky, and Morgan of Oklahoma. Then, of course, there is the newly appointed Justice Lamar of the Supreme Court, whose entry into the highest tribunal of the nation has brought special satisfaction to the Disciples.

But after all it is Champ Clark who in a special sense belongs both to the nation and to the Disciples. He is accustomed to say that he was born a Democrat and a Campbellite, and hopes to die in good standing in both communions. His elevation to the Speakership has done much to remove animosities of long standing in the House. He is a familiar and loved figure on the floor and in the lobbies. He is a genial friend and considerate official. Men on both sides of the House admire and love him. His popularity as a public speaker outside of Congress has been notable for many years. No public man is more welcomed on Chautauqua platforms and Lyceum lectureships. His unflinching good humor and kindness make all who meet him his debtors. In his fraternity his name is a watchword and he wears his fraternity emblem as his most conspicuous decoration, next to the white flower which he almost always has in the lapel of his coat.

It was a great pleasure to meet Champ Clark again in the new circumstances of his important office, but his courtesy and humor were the same as on all other occasions. There was no very important business on the docket for the afternoon that we were at the capital, but as far as lay in the Speaker's power he made the stay of Mr. Miller and myself pleasant and profitable.

Charlottesville, Va., is the seat of the University of the Old Dominion state. It lies most picturesquely among the mountains, from the top of one of which Jefferson used to look down upon its

rising walls. For Jefferson was the father of the University of Virginia as well as the author of the Declaration of Independence. He gave to its founding some of the best years of his life, and the ideals organized by him into its structure have prevailed in many others of the state universities of America.

The Disciples of Christ are interested in the University of Virginia for special reasons. The second organization of the Bible Chair movement took place here, and has now developed into a regular department of the university. Under the beneficence of Col. John B. Cary, of Richmond, and his family, an endowment was provided for the support of the Bible Chair, and with the coöperation of the Christian Woman's Board of Missions the proceeds were placed at the disposal of the university authorities to be used for Biblical instruction of an undenominational character.

Prof. W. M. Forrest, who was formerly at Ann Arbor and also at Calcutta, is now the incumbent, and holds an assured and honored place in the faculty of the university. He and Prof. Kent, of the English department, ably represent the Disciples in that honored institution.

It was a pleasure to listen to a sermon by Prof. Forrest in the chapel of the university on a Sunday morning. The institution preserves the tradition of a rotating chaplaincy, in which the representatives of the different denominations appear as university preachers. There is no compulsory attendance, and the audience is small as compared with the crowd of students that throng the Sunday morning services at Yale University where the opposite rule prevails. But it is always a satisfaction to worship in the fine chapel where the generations of students have sat under the ministry of the best preachers of the north and south.

In the evening the Ter-centenary exercises were held in the university auditorium, Cabell Hall. The ministers of the city and officers of the university participated in the exercises, which united the interests of the community and the institution. And thus were completed the Visitor's experiences in connection with the anniversary of the King James version, an event which has been commemorated in almost every university throughout the English speaking world.

The Land of Everlasting Beauty

A Glimpse of Greece

BY J. S. DICKERSON.

ONE OF THE occupations of the women on the "Arabic's" deck is that of making what they call "memory chains." These roaries of travel are composed of beads of many colors strung into a conventional pattern, each inch or so of beads separated by some little reminder of places visited. Thus, for instance, a mother-of-pearl cross will recall Jerusalem, a bit of coral will suggest Naples, and a scarab (an imitation beetle in stone) will remind one of the pyramids. In my mental rosary of this Mediterranean cruise nothing is recalled more gratefully or with greater appreciation than my glimpse of Greece.

Through the Aegean Sea.

It was only a glimpse of Greece, but as through a high tower's narrow window, one may see miles of blossom-tinted beauty spread before him, ending with a vision of mountain splendor, so the few hours at Athens opened a panorama to which temples and ruins, city and plain, history and art gave each their part of beauty and interest. This series of sketches pictures only impressions and often the impressionist colors are in a high key, to use the artist's phrase. It cannot be helped if now and then I employ superlative adjectives. How can I help it, especially when I attempt in a few paragraphs to tell of the delight to eye and soul which comes from a first visit to the land of Phidias, the sculptor; Pericles, the builder; Plato, the philosopher; the land which gave great men to the world and where today some of their noblest triumphs in sculpture and architecture may yet be studied?

The sun was just about to climb above the bleak hills of the Attican peninsula to the east when the steamer's passengers came on deck. It was a thrilling hour. To be in the Aegean Sea—in Greece!—was enough to stir the imagination. The hues of the sunrise as they fell on crags and shore and sea and sailing craft, melting, softening, coloring, seemed to glorify the whole painting.

The ship's course had just taken her through the Grecian archipelago, with historic sites on every hand—the island of Crete, Milos, whence came the Venus of the Louvre in Paris, and places famous

in classical poetry and modern books. By daylight there could be seen the Bay of Salamis, where Greece defeated Persia and stayed the hand of the conquering Xerxes, whose victory would have meant, at least, the restraint of Athenian civilization and hence of world knowledge. Before long the mountains round about Athens began to separate themselves from the mass and soon a white spot on a lower hill slowly resolved itself into the marble-columned Parthenon upon the Acropolis, the spot where centers the interest of every student and every traveler.

Piræus, the old port of Athens, which is about four miles from the sea, is used much as it was in the hey-day of early Grecian history. Then the seaport was so necessary to Athens that its high and heavy walls not only surrounded the city but extended protectingly on either side of the road from the water's edge almost to the Acropolis hill. Modern vessels now anchor also in Phaleron Bay, separated from Piræus by a peninsula.

The Noble Temple on the Athenian Hill.

Every one, as soon as he sets foot in Athens, is determined, at once, to climb the most notable hill known to ancient times. To Mt. Moriah no longer do the Jews ascend to their temple. Rome's seven hills are covered with modern shops and houses. But the Acropolis still uplifts its rocky summit, crowned by temples glorified by verse and hallowed by history. I followed enthusiasm's precedent and on my first morning climbed to the historic height where are the ruins of three temples, the small one of Athena Nike, sometimes miscalled the wingless victory; the fine Ionic-columned Eretheum with its Porch of the Maidens (the carved marble figures of women—caryatides—supporting its roof); and the world-famous Parthenon. In the last named was once enshrined Phidias' huge gold and ivory statue of the city's protecting goddess, Athena Parthenos, thirty-nine feet high, the gold of which alone was worth \$750,000. To reach the summit I ascended by way of the slope of what is known as the Propylæa—the long flight of marble steps which in the day of their glory, 400 years before Christ, were flanked



The Noble Temple on the Athenian Hill: The Parthenon and the Acropolis.

The Acropolis still uplifts its rocky summit, crowned by classic temples, glorified by verse and hallowed by history. Its ruins are ample compensation for a world journey.

by graceful carved columns and innumerable sculptures modeled by the most skillful artists of Greece. Enough remains of this worthy approach to the summit of the Acropolis to indicate how splendidly it must have introduced the spectator of the classical period to the glorious sights which awaited him when once he reached the crest of the sacred hill. There the Parthenon's perfect marble columns, the gleaming white temples, the statuary and the crowds of people met his expectant eye. What it was then may be imagined by what it is now. Although war and time, Goth and Vandal, Turk and Englishman have robbed it of its beauty, hurling down its marble shafts and carrying off to far-away museums much of the statuary, the ruins are ample compensation for a world-round journey.

What a remarkable history this now roofless temple, this marble monument of ancient Greece, contains! If only one of the remaining carved horsemen of its huge pediment could speak! He could tell how Pericles, the inspired originator of the idea, secured the funds for its erection, 438 years before the Christ, who preached a religion superceding the paganism which it housed, saw the light in Bethlehem. He could describe the glories of the building, the wealth it guarded, the magnificence of its great idols, the profusion of its statues of gods, goddesses and heroes. He could gloat over the processions which filed up the broad steps, across the pavement and through the rows of shadowy columns, processions of men clad in flowing, embroidered robes and bearing votive offerings, priests of the ancient gods, and musicians with their instruments. He could name the orators, the philosophers, the artists, the statesmen, the warriors, whose feet trod these smoothly worn stones, the Greeks who have been inspiration to us moderns, and whose works are still pattern and example. He could describe that day when the Persians burned the Erechtheum, and that when the Roman legions tramped the streets of Athens, and that dark hour when skin-clad Vandals of the North swept like a devouring fire through the forests of columns. He could picture the scene when the hated Turk, hated now as then, worshiped Mohammed in the Parthenon and used the near-by temple for a harem. He could picture the explosion which, in the seventeenth century, followed the fatal spark of the Venetian's shell in the Turkish powder. He could point to the vacant spaces whence Lord Elgin stripped the other horsemen in order that they might be preserved for wondering students in the British Museum. The marble lips of the warrior in the majestic frieze are silent. But the great temple, still resplendent in its shattered grandeur, is eloquent with a message of beauty and power.

I cannot help it! Smile if you will, Mr. Reader. But if a kindly providence, some fair day, leads you to the Acropolis, you, too, will be deeply stirred, else you have no music in your soul, and are only "fit for treasons, stratagems and spoils."

The Hill of Mars.

The Parthenon must have proudly lifted its Doric columns and its more than 500 feet of carved frieze when Paul the Apostle walked beneath its shadow and descended as far as the nearby "Mars Hill." It was from the slopes of the Areopagus that he appealed so eloquently to those Athenians who were so religious (not "superstitious") that they had builded these perfect temples and dedicated these magnificent golden-helmeted figures of the goddess. The character of Paul never appears to me more impressive than when he stood to defend his gospel under the shadow of this transformation of Greek culture into architecture.

More attractive to the eye than the view of the Acropolis from the sea is the wide prospect of both land and sea which the hill-top affords. The waters of the Saronic Gulf and the sea, and the mountains whence came the marble which made Athens gleamingly brilliant, are in sight. Over those hills to the northeast is the Plain of Marathon, where Greek heroes opposed their hated enemies, "stemmed Persia rolling on, did the deed, and saved the world." These heights surround the nearer field of vision which includes the sites and ruins made famous in classical history—the Hill of the Pnyx; fifteen of the original hundred Corinthian columns from the superb Pontellie-marble Temple of Zeus Olympus; the splendid new marble stadium replacing that of ancient times. In this last-named structure 50,000 Athenians may see the athletic games as did their forefathers on this very spot and seated exactly as they were nearly 1,600 years ago. The new stadium, unequalled by any similar structure in the world, is said to have cost \$500,000 and is the gift of a rich Greek of Alexandria, Egypt. The universities of the United States, which appear to be the guardians of clean athletics in a land almost going daft over sport, may well study this, a remarkable memorial of Greek supremacy and a prophecy of Greek progress.

Closer to the Acropolis are the buildings occupying more nearly the site of ancient Athens and to the north is the new city, laid out in a beautiful manner, fine residences, palaces, hotels, and university buildings all apparently white, facing ample streets and parks.

The New Athens.

Modern Athens is a delightful place to visit 'quite irrespective of the important historic shrines before which every tourist mentally offers thanks. Its streets are clean, its shops excellent, its public buildings spacious and conforming to the correct classical examples which are near at hand. The people are kind and good-natured and polite to strangers. I had ample opportunity to test these last-named characteristics. I had a letter of introduction to a man whose address was a mile or so distant from the center of the city. I could speak no modern Greek, but upon a card were written the

street and number in Greek characters. By civil-spoken, although not understood, passers-by, I was directed on, street after street, one man going far out of his way to point out the sought-for place and then refusing the coin he had well earned. The Greek soldier in his petticoat and long white stockings (or are these to be regarded as trousers skin-tight?) stood up from his seat in the park, with smiling compliance, in order that my friend might take a "snapshot" of a Chicago editor in a new environment—war and international peace, Greek and Chicago "barbarian," united by this grasp of kindly hands beneath the blue sky of Greece. "Grim-visaged war" incarnate, and its "wrinkled front" hidden by petticoats did not impress me as especially forbidding, especially when war, personified by a Greek soldier, was grinning at the black camera's mouth.

New Athens surrounds other memorials of the ancient city. The ruins of the Theater of Dionysus where the dramas of Aeschylus

were produced, and those of the later-built Odeon of Herodes Atticus, where concerts were given, may still be seen. Here is the Theseum, the best-preserved temple of old Greece. The old burial ground contains monuments the well-preserved bas-reliefs of which tell of the love of the living for their dead. It was an exceedingly interesting incident of my visit to this place of sepulture to see in progress the present-day work of archaeologists in uncovering these ancient tombs.

Greece does not intend to rely upon the past alone for recognition of her worth. The University of Athens in its splendid new buildings, following the architecture which is the model the world over, provides for nearly 3,000 students, taught by a competent faculty. Libraries and schools abound, and to the education of her youth Greece annually appropriates an amount which, in proportion to her wealth and size, exceeds even that which the United States raises to instruct its children.

The Quest for the Golden Mean

The Problem of Life's Paradoxes

BY FRANK E. BOREN.

Life is complex. The highest truth is expressed in paradoxes. It was Frederick W. Robertson's favorite principle that "all high truth is the union of two contradictories." Said Phillips Brooks: "Great truths very often present themselves to us in the first place as paradoxes, and it is only when we come to combine the two different terms of which they are composed, and see how it is only by their meeting that the truth does reveal itself to us, that the truth does become known." Truth is not found by striking an average, but by the union, the blending of two apparent contradictories. How hard it is then for one to keep from being an extremist—to see more than one side at a time. One side of truth tends to monopolize the field of consciousness; and, it is "a law of the mind that any image that secures exclusive possession of the mind is regarded as a reality."

Socialism and Individualism.

It is a problem today to find the golden mean between socialism and individualism. Neither the socialist nor the individual is right, but both. Man is a social being; yet he is socially valueless if his individuality is repressed. Reduce manhood to a dead level, and a high state of society becomes impossible. The new social order is to be built out of persons, not atoms. Every man has an individuality of his own which is essential to the welfare of society; man does not completely realize his individuality except in society. "First to thine own self be true," may sound like individualism; but yet "it follows as night the day thou canst not then be false to any man;" and this is good socialism. The hand cannot live apart from the body; yet the more individualized the hand, eye, ear, the better for the welfare of the body. True socialism and true individualism, therefore, have no quarrel. But the socialist is generally a socialist because he is a socialist; and the individualist is an individualist because he is an individualist. In other words, the difference between the two is not a mere matter of logic, but of personality. All our thinking is colored by our personality. It is the person that thinks, and not a compartment of the mind.

Freedom and Authority.

It is a part of the same problem to find the golden mean between freedom and authority. They appear as opposites; yet neither can exist without the other. We do not want an average struck between the two; we want a union of the two. With the awakening of adolescence these two opposite tendencies manifest themselves. There is the budding of the social nature, with its sense of interdependence; there is also an instinct of revolt against authority. As one or the other of these two tendencies finds extreme expression, we have either a puppet or a criminal. In



Rev. Frank E. Boren.

normal life the two tendencies balance one another. How often the maxim, "while in Rome do as Rome does," means to blindly follow the unthinking mob; yet what a balance wheel is custom and convention. As one's nature leans toward authority, one bends toward Catholicism; as it leans toward freedom, one bends toward Protestantism. Who of us has not experienced moods when he sympathized with Newman? And just as naturally in other moods Channing has appealed to us. And here, too, the dominant mood is a matter of personality rather than logic. Is not Protestantism as it exists today individualism gone to seed? Cropping out in socialistic writings one finds friendly attitudes, unconscious often, towards Catholicism. Who ever hears of the A. P. A. today? In some far-off day when our dreams of Christian union comes true, will it be a mere union of Protestant sects? Or, must we not include the best in Romanism?

"A man among men"—that is what we are urged to be. How often it means a jolly good fellow in the crowd. A person among persons is what it should mean, if we would find the golden mean between socialism and individualism; between freedom and authority.

Altruism and Egoism.

With all our talk about altruism today, there is a great deal of egoism in our natures, and always will be. And, who is the altruist? And who the egoist? The moment

one becomes too self-centered, self begins to shrink; the moment one ceases to make the most of self, he becomes less useful to others. The big-hearted Dutchman, spoken of in the last "Christian Men," who believed that men are always moved by self-interest, and who insisted that it was self-interest that would prompt him to save a woman and child from a burning building, because "under those particular circumstances and right then and there he would rather do that than anything else," was not far from right. At any rate we cannot have too much of that kind of egoism. Where shall we draw the line? Shall I starve myself because self-interest prompts me to eat? But of what use would a starved individual be to society? Shall I cut my college course half in two, and rush out into the "needy fields?" Why spend so much time in self-improvement when men are dying for the "simple Gospel?" Shall I spend a dollar for a much-needed book, or put it in the missionary collection? The latter may seem the more altruistic but the former may be really so. Particular circumstances must decide particular cases. Altruism requires that one make the most of self for the sake of others; a true egotism looketh "also to the things of others." "The service of God," says Phillips Brooks, "is not self-restraint, but self-indulgence." Surely such self-indulgence is the truest altruism.

Conservatism and Progress.

The battle between the conservative and progressive is still on. The "old foggy" keeps us from going too fast; the radical agitator saves us from stagnation. Both conservatism and radicalism contribute to progress, and most of us have a streak of both in our make-up. Here, too, as regards dominant tendencies, nature plays a larger part than logic. Speaking for myself, it looks to me that as regards its attitude toward the thought and problems of the day, the Christian Century has about the golden mean.

"Religion," says Henry Churchill King, "has to find its way between rationalism and mysticism. It can have no war with reason; but it must insist that true reason must take account of all the data—emotional and volitional as well as intellectual—that a man can feel and do and experience more than he can tell. It must deny, therefore, both a narrow intellectualism and an irrational mysticism. To keep the two tendencies in proper balance is one of the pressing problems of man's personal religious life." The impulse to think, and the impulse to believe without thinking are both natural tendencies. Mr. Campbell was accused of preaching a "brain religion;" but all that some of his accusers had to offer as a substitute was a brainless religion. Criticism

has its religious value—even "higher criticism." But religious impulses assert themselves sometimes without asking the consent of reason, and seem to carry an authority all their own. "There are more things in heaven and earth than are dreamed of in our philosophies." Poles apart as Christian Science and Holy-rollerism seem to be, they both warn us of the dangers of an irrational mysticism. But rationalism has its dangers, too; and often where least expected. What is more pitiable than to see a man with atrophied spiritual nature, loudly declaiming against the Bible as a collection of old wives' fables; or to see a man, equally atrophied, loudly declaiming against the authority of our "poor human faculties," declaring that he will "stand on the old book," and marshalling, with the "most deplorable lack of critical skill, or literary discrimination, or spiritual insight, the proof texts in support of his narrow dogmas, denouncing all who do not agree with him as "disloyal to the Word of God!"

Paradox of Poverty.

"Poverty is the cause of all sin," says the socialist of a certain type. "Poverty is the cure for all sin," says an other-worldly ascetic. There is truth in both of these irreconcilable statements. We cannot deny the pressure of poverty as a cause of sin. The material does condition the spiritual. But still, a young man was once advised to sell all that he had as a cure for his sin. Professor James warns the present age against an abnormal fear of poverty. In some moods one might sing:

"O blissful poverty!

Nature, too partial to thy lot, assigns
Health, freedom, innocence, and downy peace,
Her real goods; and they only mock the great
With empty pageantries."

But the author of these lines had evidently never lived in a tenement house. When one is "up against it," and feels poverty's sting, he will be apt to sing a different song. Yet this song voices a true sentiment. Well might the idle rich understand its meaning. "Give me neither poverty nor riches," may well be our prayer; but just exactly what amount of this world's goods constitutes the golden mean? This must be a question for individual circumstances and social justice to decide.

Asceticism and Luxury.

"Some authors think," says Professor James, "that the impulse to sacrifice is the main religious phenomenon. It is a prominent, a universal phenomenon certainly, and lies deeper than any special creed." We have all felt the ascetic impulse at some point in our religious experience. But we are driven by experience to find the golden mean between asceticism and luxury. It seems to us that it was a one-sided, abnormal, and selfish impulse that caused Saint Simon to spend his life upon the pillar, dependent upon charity for support. What good did it do anybody? Yet it was a true, if onesided impulse, and was at least a protest against worldliness. Perhaps the ascetic impulse can find more normal expression and satisfaction today in the various forms of social service by driving men into society instead of away from it.

Man's Will and God's Will.

If we turn to theology, we find the long conflict between Calvinism and Arminianism. We are recognizing the truth in both today. God is sovereign; man is free. Part company with either one of these truths and we begin to limp and wobble in our thinking. What is more cruel than an unqualified Calvinism? What is more hopeless than an unqualified Arminianism? In the union of the two we find truth.

We have not exhausted the paradoxes of

our complex lives. They meet us everywhere. "We know in part." How better can we find the golden mean, and maintain a spirit of fair-mindedness, charity, and poise, than by a closer fellowship with him who was at once the greatest individualist and the greatest socialist of history; the greatest rational-

ist and the greatest mystic; the most dependent and the most free; the greatest altruist and the greatest egoist; the one in whom all truths blend in a peerless personality; the one who is "the Way, the Truth, and the Life?"

Vacaville, Calif.

Interpretations

BY GEORGE A. CAMPBELL

FAITH'S SYMPHONY OF SPRING-TIME.

Spring-time is miraculous. No fairy-land inspires more to awe and charm. Its bursting life, so laden with messages of the eternal, fills the air with a mystical blessing and makes the worshiping heart glad to the very core.

"One moment may give us more
Than fifty years of reason;
Our minds shall drink at every pore
The Spirit of the season."

Religion and wonder are closely allied. The great background of faith is beyond the ken of science. What a gift to wonder is Spring! It is pulsating life unheard by any but God's ear. Life! thou canst not tell whence it comes nor whither it goes. Spring is mystery robing itself in the visible garments of beauty. It is God whispering to us through fragrance, May-music, and the wonderful colorings of the resurrection season. But the sweet perfumes of these days, the song of happy birds and gentle winds, and the gay colors of garden flower and orchard blossom do not make Spring. It is vastly more. It is the Spirit of the universe and man holding communion amidst these visible signs of His grace. Without a mind to give and a heart to receive there would be no Spring-time.

What a great anthem of praise nature is singing to its Creator-father in these days of awakening life. We have not ears to hear this divine music in its fullness—one can suggest only a hint or two as to the composition of Faith's poem of Spring-time.

This poem is not for a few, but rather for God's great army of toilers. It must be expressive of and for the warmth of every heart. The first word each of the workers brings to the anthem of praise is "I believe." The child as he wonderingly drops the seed in his little wooden box filled with soil says, in the depth of his innocent heart, "I believe," and for days and nights though nothing appears still continues his faith. The farmer as in rough weather and fair he scatters the seeds, sings with his heart full of the life of faith, "I believe." The countless millions, whether they till the soil or not, but who depend upon the harvest for the bread they eat, press forward, having faith that harvest shall follow seed time, and so each of these unites in our world chorus and heartily sings, "I believe." Spring is a prophecy, the fulfillment of which no one doubts. It, too, is a symbol of the deepest longings of life.

There never shall be in the life of the soul one lost good. The chorus of God's great army of toilers is one of faith. To act is to believe. To live is to look up and hope. We move forward towards a harvest that shall surpass our most imaginative conceptions.

The second word of Spring's spiritual symphony is "I must die to live." If the seeds could speak, what a story of death and life they would tell to the souls of men! I trust that the farmer, the gardener, the

housewife, the child and every one who plants this Spring will see in his work the principle of the cross. Calvary is in near view of him who sows. "I must die to live" is the sad, glad word all nature is today sounding forth to the ears that can hear. Martyrs and all men made perfect join in the commanding word. Every life seeking purification knows its profound truth. Spring is thus symbolic of the soul's growth in emancipation. No saint ever came to be until through severe struggle the sinner within was laid low. The Perfect One was made perfect through suffering and death. There is a depth of meaning here that we have not yet measured.

There is on every hand today the marvel of growth. Divine transformation is all about us. I listen again to catch more of Heaven's music brought to earth in this spring-time season, and the third word I catch is "The little shall become mighty." Some seeds are pushing out to be beautiful flowers, some to be food-giving grains, some to be great trees of the forest; but everywhere there is change, growth and magical expansion. All is symbolical. The child becomes a Milton; a thought of Jesus becomes the kingdom of God. Listen, discouraged, downcast souls, to this paean of praise and fix your heart in patience as you hear all the universe singing with no doubting mind, "The little shall become mighty." The good shall prevail. The kingdom shall be established. The right shall triumph and God shall reign.

Know, too, that "The ugly shall become beautiful." As I passed through the country I saw the farmers covering their fields with the offal from their barn-yards. They well knew the kind alchemy of God's nature that makes out of offal flowers of sweetest perfume and fruits of most delicious taste. And God's wonderful alchemy works in the high realms of the soul. Everywhere he is telling us by His holy transformations that "the ugly shall become beautiful." The cross of Christ was a hideous repellant thing. There were cries of agony, and hot blood flowing. But God has made it beautiful. Out of it he has brought the songs of Zion. He has made it a symbol of light and glory. Thus he changes sorrow to rejoicing, and sin to saintliness. The dark valley becomes a pathway to the celestial. Sickness he makes to end in salvation, and loss in gain. He robs the grave of its sting, and makes the wicked to praise Him. Some mother-hearts robbed of their love, some others still in the throes of fresh sorrow, will not yet be able to join in this last word of the chorus. But some day they will understand, and then how enriched will their message and voices be as they unite with God's great universal chorus to sing: "The ugly shall become beautiful." Even now nature is offering lavishly its balm of Gilead to heal the sorely wounded. Jesus said: "Study the wild lily." As you study, my friends, may you hear God's holy choir singing in the distance—not the far distance—singing courage, faith and cleansing to your soul!

Our Readers' Opinions

Dual Church Membership

Membership in the Body of Christ is the only church membership mentioned in the New Testament. No reference, or allusion, to one changing one's membership from one church to another is found on its pages. One's membership was in the Body of Christ, and was fundamentally necessary for the reception of the promises and gifts of the gospel.

Casual attention paid to religious matters these days will reveal in our modern church the presence of a membership which differs from the one already mentioned. A disciple changes his membership from one congregation to another and receives the right hand of fellowship in token of his hospitable reception into his new communion. A courteous and affectionate expedient the custom is, to soothe the pain of a lonely heart among strangers and to plight the full assurance of faith to a strange Disciple; but, beautiful as the ceremony is, it has no more direct warrant of Holy Scripture than has the elevation of the host.

Hence it seems clear that two memberships exist in Protestant churches, namely, the primary which is essential and permanent, and the secondary which is regulated by expediency and is changeable.

This deuteromembership is conventional in its nature, arising out of custom, usages depending on a tacit agreement of the people, but not existing by virtue of a scriptural warrant. It is an expedient, a convenience, at most, sanctioned by the general concurrence of the members, but has no more authority in scripture for its practice higher than that governing the use of an organ or the service of a choir in the worship of the church. The secondary membership is allowable by the law of expediency which represents the wisdom of experience, so long as it refrains from interfering with the life and liberty of the membership centered in Christ. This secondary membership is valuable beyond one's power to describe so long as its use is not abused.

The deuteromembership in many places is invested with the authority which belongs to the primary and essential. A Baptist, for example, acknowledges that a Presbyterian is a member of the Body of Christ, but will deny that he is a member of the Baptist church in any sense whatever. The acknowledgment and the denial reveal an anomalous condition of spiritual relations. The Baptist door stands open to the Congregationalist with a ceremonial condition at its threshold; but where is the justification in scripture, or in reason, for imposing a ritual condition upon an acknowledged member of the church of Christ, at the door of fellowship? Baxter was forced to exclaim: "The plague of the church for above a thousand years has been the enlarging of our creed, and making more fundamentals than God ever made."

The denial that a Presbyterian is a member of the church of Christ because, perchance, he has not conformed to a ritual ceremony such as the one found at the door of the Baptist church is arbitrary and mechanical, papal and sacerdotal in essence. It is an example of that stringent dogmatism which belongs to the age of scholasticism when it was thought that God was a logician and the Pope the doorkeeper of Scripture instead of the Holy Spirit. A vigorous and rigorous dogmatism it is that makes this secondary membership essential to organic fellowship, and it belongs in tone, temper and spirit to the age when such thrilling questions challenged intellectual effort as, How many angels can dance on the point of a

pin at the same time and can angels be in two places at once?

The secondary membership is the most obstinate enemy of Christian unity the church can encounter. Presbyterian and Baptist, Congregational and Disciple are followers of the one faith and imitators of Christ. They are members of the Body of Christ and hence may enjoy mutually the fellowship of the spirit. Here is the basis of partnership in the industries of the gospel, and here also is the basis of unity. Christ accepts cordially these four Christian people despite their differences, and it will be by living and working together that their differences will be harmonized.

The idea prevails in places that unity comes after the settlement of differences rather than the settlement of questions after unity. "Stand apart until the questions are answered to our satisfaction," exclaims a creedal, mechanical dogmatism. In Christ is the sphere for the adjustment of differences. Segregation is powerless. Religious segregation belongs to the flesh, not to the spirit.

The vital relation of the four Christians aforementioned to Christ and to one another should not be remanded to an inferior place and the secondary membership pushed to the front, simply for a technical reason. The salient difference between a Baptist and a Congregationalist is not that of loyalty to the spirit and ideals of Christ, but is a technical one which does not affect their relations to Christ, and is not a redemptive, vital and spiritual difference. A true Christian mind will hesitate to thrust a party technique in the way of the united working of the vital forces and spiritual life of the followers of Christ.

The subordination of the peremptory and dictatorial assumptions of the secondary membership in Christ's church to power, and essential membership is the growing imperative of our time. The elevation of vital membership is Christ's church to power, dignity and excellence, over the secondary membership will promote Christian unity. In the present era of the renaissance of faith, there is room for the historic feeling, the critical faculty and the flow of reason. Christ has not yet endowed any church with exegetic infallibility.

LOUIS H. STINE.

Aberdeen, Miss.

"Character Steps Toward Unity"

I have been interested in the current review of the union question. Continued in the present irenic spirit, it means real progress.

There is a bold frankness about The Christian Century's approach to the matter that is stimulating and hopeful. It sounds at times like a solution and is a solution if it solves. But we will not need a solution when we come to actual union. There are several million parties interested. People as a whole do not move upon theories but they proceed from condition to condition. They live and grow from ideal to ideal. Union will come after all from practice rather than from preaching. As far as possible, let church distinctions be ignored, not simply in sermons but in daily business and social life. I know a town where there is a Christian bank and a Methodist bank. The church line runs throughout. I have been out in the field a little and I say with grief that there is not a little selfish churchianity, but a lot of it. There is room in the cities where courtesy and compromise take the place of contention in the small places. The biggest fact of all is that people are not near enough to Christ to get together. There are great character steps to be taken. We must grow together. I do not believe baptism is the guilty word or the historic episcopate. It is

rather that narrow unspiritual provincialism which allows these controverted points to be of such prominence. Baptism is like the presidency—the ball by which the game is played. An old colored lady was immersed. "Now" said she, "I can 'spute with any body." Her name is legion, white and black. She hath cast down many wounded. When union is lifted out of the realm of controversy into the realm of conscience, there will be a sensation like the passing away of a great noise.

The signs are right. Leaders are saying the right things in many ways. But it is not a serious question with the masses of the people. Also there is quite a little human nature about preachers. There must be a readjustment of jobs. But when the tide comes in, every inlet and creek and bay will catch the thrill of the sea. When a greater inflow of sweet and mighty love shall lift us out of our narrow selfish humanisms it will be done we scarcely know how.

It is stated that most people admit the primacy of immersion. Why do they not accept and make short work of it? They are indifferent to it. And here we are over a million of us separated from other Christians upon the sole ground that we should all be united!

I think The Christian Century's well written themes constitute a theory still for the reason that they do not reach the seat of the trouble which is not baptism, but a partial vision, an immaturity of Christian character unwillingly yet seriously upon bended knees to ask the question what must we do to unite? For example how cordial and kindly some times is the attitude of two or more of our own congregations to each other or toward Baptist churches? Do all our preachers love each other? Are the Evangelist, Century and Standard willing to lie down together and let a little child lead them? No doubt they are, but they might ask to be led respectively back to St. Louis, Cincinnati, and Chicago.

This sounds like joking, but with all, sometimes I am possessed by an unfathomable sadness. The task is so tremendous. The whole enterprise is fraught with such weight, the issue is so vast as to be cosmic in its sweep. I ask the steady stars how long it will be and they whisper in union—our tapers were lighted in the dawn of time but we are still young. God is doing it all now.

Des Moines, Ia.

J. M. LOWE.

[The above article by Mr. Lowe accords precisely with the view advocated by The Christian Century. This paper does not for a moment labor under the delusion that baptism and the historic episcopate are the fundamental hindrances to union. The fundamental and obstinate hindrances were stated in our editorial dealing with baptism and the episcopate under the heading, "Where Christian Unity Halts," in our issue of March 30. There Mr. Lowe's point was made in the following words:

"This is not to say that all now remaining to be done is to solve these two problems and we will have union. Far from it. What clogs the wheels of union primarily is not conscientious differences over doctrines and practices, but the sheer sodden inertia of denominationalism. Property is involved; personal leadership is involved; pride is involved; a clannish-tempered sectarian press is involved; ignorance, lack of vision and desire are involved. All these make the really fundamental problem of Christian unity.

"But where the passion for unity has been born, where the vision has been vouchsafed, where the issues are not confused by property interests or personalities or a press whose

(Continued on page 19.)

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XXIII. The Messianic Hopes of Early Israel

June 4. Text for Special Study. Psalm 2.

QUESTIONS.

1. In what important regard did Israel differ from other nations in antiquity?
2. In what interesting figure of speech did the view of a national decline take form?
3. What was the general meaning of the word "messiah" in the Old Testament, and to what persons was it applied?
4. Were the Messianic hopes of the Old Testament personal or national in character?
5. What are some of the important prophetic passages in the Book of Genesis?
6. Describe the form and meaning of the so-called "Protevangelium."
7. In what oracle was the choice of the Semitic race as the messenger of God embodied?
8. What were the hopes and promises cherished by the Hebrews in reference to Abraham their great ancestor?
9. Was the popular belief in the character of the age of Moses dependent upon an exact knowledge of the literary materials produced in that period?
10. What was the purpose of the oracle recorded regarding the false prophet Balaam?
11. In what words was the priestly character of Israel recorded?
12. What promise was given by Moses regarding the rise of prophets, and why does it seem to refer to a line of prophets rather than a single prophet?
13. In what person and dynasty did the royal hopes of Israel center?
14. Does the song of Hannah represent a personal or national thanksgiving?
15. What warning did the sons of Eli receive regarding the future of the priestly clan?
16. What psalms describe most forcefully the character and honor of the king?
17. Is it known, or necessary to know, to what particular king of Judah these different psalms refer?
18. What is the situation described in the second psalm?
19. What counsel is given by the psalmist to the warring and rebellious nations?
20. In what sense is it possible to refer such a national utterance as this to the life and work of Jesus?

1. THE MESSIANIC HOPE.

The Hebrew people whose history and religious experiences are described in the books of the Old Testament differ from most peoples of antiquity in the fact that they were ever looking for a future more glorious than their past. It was a common tradition of all oriental nations that in the beginning of time the gods had dwelt with men, and a golden age was enjoyed. But that gradually evil crept in, and successive downward steps had brought man to a low level. The future gave little promise of better days.

A common representation of this belief was found in the tradition that the age of gold was followed by one of silver, that by one of brass, and that again by an age of iron. Such a view is found also in some

of the apocalyptic dreams of Israel, as in one of the visions of the Book of Daniel (Dan. 2: 31-33). But the normal prophetic hope of Israel was of a different sort. It did not fail to recognize the havoc wrought by selfishness and savagery in human life. But it maintained a firm and unwavering trust in the outworking of God's providence for Israel and for the world. It placed its golden age in the future when the divine purpose should more fully prevail and man's efforts should reach in some measure to the divine ideal.

It is the custom of Christian students to speak of this broadening and rising expectation of Israel as the Messianic hope. This word "Messiah," is not used in the Old Testament in the specific sense of one chosen to be a divine leader of Israel and of the world, a meaning with which it is invested in the New Testament, in Jewish apocalyptic and in Christian literature. In the first century of the Christian era the word "Messiah" had come to have a fixed meaning as representing the hero who was to deliver Israel from its political misfortunes and was to become a world ruler and deliverer. This view is only slightly attained in the Old Testament. It was the development of later Judaism in the period immediately preceding the rise of Christianity. The Messianic hopes of the Old Testament are almost wholly national rather than personal. The word "Messiah" is applied not infrequently to the reigning king as being the "anointed" of Jehovah. But it was less of a king or leader that the early generations of Israel thought with expectancy, than of such national prosperity as should realize the ardent desires of the people of God for the fulfillment of their dreams of permanence and power. Because of the fact that the commonly accepted views of New Testament times regarding the Messiah were so different from those of the Old Testament times, it is worth while to review at this point the expectations of the Hebrew prophets, priests, psalmists and sages up to the point we have reached in our studies of the moral leaders of Israel.

2. ISRAEL'S EARLY PERIOD.

The Book of Genesis is a literary compilation based upon earlier documents, the chief of which were the two prophetic narratives of the southern and northern kingdoms respectively, and the priestly document of the post-exilic age. But though the book as a literary whole comes from a comparatively late date in Hebrew history, it was the purpose of its compilers to reflect as much as possible of the early spirit of the nation. For this reason a number of poetical fragments are quoted which are much earlier in origin than the narratives in which they are imbedded, and they doubtless express ideals and hopes of generations earlier than those from which they come. A brief summary of some of these fragments as they bear upon national expectations will be helpful.

(1.) The Ideal of Man (Gen. 1: 26-28). This is the description given by the priestly writer of the creation of mankind. It is elevated in conception, and represents human-

ity as the climax of the creative process, the reproduction of the divine image, and fitted to rule over all the orders of life that people the world. The writer looked forward to the complete control of the world by this marvelously dowered being whom God has just created.

(2.) Victory Over Evil (Gen. 3: 14-15). This passage has usually borne the name of the "protevangelium," or earliest utterance of the Good News. It recognizes the evil wrought by the unwise and unhappy choice of the forbidden food by the first mortals, and the necessity for a long struggle between the evil designated as the "seed of the serpent," and the good, described as the "seed of the woman." But though the victory is not to be bloodless or easy, it will come at last to the better of the contestants, and right will ultimately prevail.

(3.) The Presence of God (Gen. 9: 25-27). This little oracle, preserving a tradition regarding Noah and his three sons, embodies one supreme conception of the function of the Semitic race. Canaan, the son of Ham, was cursed for irreverence. Japheth on the other hand was to be enlarged by the possession of a numerous posterity. But for Shem, the father of the whole Semitic race, was reserved the peculiar honor of having Jehovah in his tents; for a careful reading of the passage shows that it is Jehovah and not Japheth who is to dwell in the tents of Shem. Thus Israel enshrined its tradition of a divine election to service as a prophet to the nations.

(4.) The Choice of Abraham (Gen. 12: 1-3). In this fine passage, which might well be followed by those which point out the call of Isaac and Jacob to be the children with Abraham of the promise, there is given the statement of the narrowing of the divine purpose to the children of Abraham, in whom the hopes of the Semitic race, and indeed of all the world, were now gathered. It was this profound faith of the Hebrew in his own destiny as the chosen of God which made his history unique among the nations. The reality of the divine concern for one people more than another may be the ground of legitimate question, but there can be no doubt that the calm and unbending assertion of this unique choice was a permanent asset of the Hebrew religion to the end of its history, and that it was the source of much of that unworldly and trustful pursuit of the ideal which has made the Old Testament the supreme non-Christian literature of the race.

3. THE HOPES OF THE MOSAIC AGE.

The problem of the literary productions of the Mosaic period is not wholly resolved, though Biblical scholarship has determined with a fair degree of accuracy the limitations of that age. But even upon the supposition that most of the writings once attributed to Moses are in reality the work of later generations, it is at least apparent that the historians and law-givers throughout the history delighted to magnify the Mosaic age as the one from which their noblest ideals and most impressive institutions and customs were derived. Therefore, in the summary here presented of the ideals of the Mosaic period it is unnecessary to insist that these various utterances actually derived their origin from so early a time.

It is enough to perceive the fact that later generations referred them back to the days of the ideal lawgiver, and delighted to believe that they represented the Mosaic conception of the nation and its purposes.

(1.) A royal nation (Num. 24: 17-19). Among the early traditions of Israel was that which related to the effort made by the prophet Balaam to curse Israel as it was making its way across the boundaries of Moab toward Canaan. The tradition preserved with enthusiasm the words of oracles believed to have been spoken against his will by this magician from the east, who instead of cursing Israel was compelled to bless it. In this the most notable of the oracles there is given the assurance of a great national career for Israel, who shall completely triumph over the neighboring nations and shall enjoy the estate of a people safeguarded of God.

(2.) The National Inheritance (Deut. 32: 6-10). Certain final words attributed to the great lawgiver Moses as he was bidding farewell to the nation were cherished through the later history as his expression of confidence in the abiding prosperity of the people he had helped to form. The germ of this passage is found in its affirmation that the different peoples were given their possessions throughout the world with reference to the place and number of Israel. Therefore Israel might always expect divine protection and success.

(3.) A Priestly Nation (Ex. 19: 3-6). In this passage there is preserved the memory of a divine assurance to Moses that Israel should be the special object of Jehovah's care, a nation of priests, a people of holiness and therefore a peculiar treasure to God.

(4.) A Line of Prophets (Deut. 18: 15-19). But perhaps the most striking of all the promises made to Israel in the early period of its history was one embodied in the Book of Deuteronomy and purporting to come from a moment of divine companionship with Moses. The nation had been terrified at the portents of Mt. Sinai, and had begged, so the tradition affirmed, that they might not again be compelled to face the terrors of storm, earthquake and flame which had heralded the divine approach. It was the promise of God based upon this pathetic complaint of the nation that they should receive a line of prophets, to stand from time to time between God and themselves, and thus to speak in behalf of deity to the people who otherwise must perish at the divine approach. Moses assured his countrymen that a prophet should thus from time to time arise, speaking the divine will as it was required. Nothing could more fully prove the sacred esteem in which Israel was held by its leaders and those who described its history.

(5.) A Priestly Order (Num. 25: 12, 13). Israel shared with all other nations of antiquity the possession of an order of religious teachers called priests. But Israel was confirmed in the belief that its priests were divinely appointed, and the passage quoted is an expression of this faith in an enduring line of religious teachers.

4. IDEALS OF THE EARLY MONARCHY.

It will be seen that up to the present point at least there has been no effort on the part of the Biblical writers to make the hopes of the nation center in any particular person. Satisfaction has been found thus far in the fact that the nation was in some true sense chosen of God for its high task of witness-bearing in the world, and that its leaders, both prophets and priests, were of divine sanction and authority. With the rise of the monarchy, however, it was natural that these hopes should increasingly center in the Davidic dynasty, and it was inevitable that the period which

saw David's family firmly established upon the throne should voice these national and far-reaching expectations.

(1.) The Song of Hannah (1. Sam. 2: 1-10). The prose narrative in which this lyric of the early age is enshrined would indicate that the poem was a personal hymn of thanksgiving uttered by Hannah, the happy mother of Samuel. But a careful reading of the song shows its national, rather than individual character, as the expression of joyful thanksgiving and confidence in God's leadership of the nation.

(2.) The Faithful Priesthood (1. Sam. 2: 35, 36). When the sons of Eli proved unworthy of their priestly office, there came an oracle describing the transfer of the priestly service to a more faithful and acceptable clan of the tribe of Levi. This oracle emphasizes the permanence of the priesthood and its intimate relation with the success and glory of the nation.

(3.) Davidic Hopes. But the expectations of this period centered in the person and house of David. The passages are too numerous to be more than briefly named, but each of them will repay careful study. The more important of them are as follows: The Covenant with David (2 Sam. 11-16); The God of David (Ps. 18: 43-50); The Future of David's House (2 Sam. 23: 1-7); The Warrior King (Ps. 110); The Enthroned King (Ps. 2); The Royal Bridegroom (Ps. 45); The Royal Benefactor (Ps. 72); The King in Zion (Ps. 24: 7-10).

It must not be supposed that these are all or even most of them utterances that refer to David in person. Doubtless other kings of the Davidic family were the objects celebrated in several of these royal hymns. Yet the significance is derived from the fact that it is David's dynasty that is honored, for he was believed to be the head of a line of kings that could not perish from the earth.

5. THE ENTHRONED KING. (PS. 2).

This psalm represents as admirably as any utterance of the Old Testament the general Messianic hope of the royal period. It is impossible to say to what king it refers. Perhaps to Solomon, or to some later member of the Davidic line.

The situation is fairly clear. The old king is dead. A youth is his successor. Captive nations, conquered by the father's prowess and held in subjection by his authority, seize the moment of the son's coronation to renounce their allegiance, trusting to the weakness of his arm and the disorder that a change of reign would inevitably bring. The psalm records the folly of such efforts and the certainty of the king's permanent rule. It is in vain that the kings of the earth plot together against Jehovah and against his anointed sovereign, "Messiah." God only laughs at such feeble efforts. But if they persist he will ridicule them, and if they go to still further lengths he will chastise them in his anger. The divine word is, "I have set my king upon my holy hill of Zion." That is enough. No power on earth can stand against the will of God.

The king himself now speaks, telling of the royal degree by which Jehovah made known to him his high estate and universal rule. He says that he was assured of God that he should rule over the nations and master them with an iron rod. It is therefore useless for them to revolt. The poem closes with the Psalmist's advice to the reluctant nations. There is no safety but in submission. It is better to accept the rule of God and the king whom he has chosen than to invite that wrath which otherwise will soon be awakened; for only those are blessed who put their trust in him.

The meaning of this hymn is very simple, and it helps us to understand more fully the reverence in which ancient Israel came

to regard its kings as representatives not only of the Davidic rule but the divine rule as well. It is clear that the psalmist idealizes the qualities of the monarch he is celebrating. But it is just this ideal quality in these psalms which makes them capable of rendering nobler service as the pictures of that universal kingship which was realized only in him whose kingdom was not of this world. We must recognize their limitation, as uttered, to the king of whom they spoke. The clear recognition of this fact will make it all the more possible to use them as the early Christian community used them, as the vehicles of a loftier faith whose object was Jesus of Nazareth, the Son of man and the Son of God.

FOLLOWING STUDIES.

The next section will deal with the Messianic hopes of the early prophets. Then will follow the prophets of the dark age.

TOPICS FOR SPECIAL STUDY, REPORTS AND PAPERS.

1. The meaning of the term "messiah" and its significance in general Hebrew literature.
2. Israel's Messianic hope as contrasted with the expectations of other ancient nations.
3. The basis and validity of the Hebrew belief in the unique and divine choice and function of the nation.
4. The presence of national hopes of a messianic character in the period preceding the rise of the monarchy.
5. The monarchy as the center and mold of Messianic expectations during the royal period.
6. In what respect were the royal psalms the expression of actual qualities in the monarchs, and to what extent were they ideal?

LITERATURE.

Goodspeed: "Israel's Messianic Hope," pp. 1-75. Briggs: "Messianic Prophecy" pp. 1-152. Orelli: "Old Testament Prophecy" pp. 1-50. W. R. Smith: "Prophets of Israel," Lecture 1; G. A. Smith: "Book of the Twelve Prophets," Vol. 1. pp. 1-29.

Christian Endeavor

BY W. D. ENDRES.

Topic June 4: Lessons From Great Lives. VI. Samuel. 1 Sam. 12:1-6, 13-25. Consecration Meeting.

Samuel had had a long and honorable career with Israel. Consecrated to Jehovah before his birth and dedicated to the temple and its worship from his early childhood it is but natural that he should have been a faithful adherent of Jehovah. Again and again during his lifetime he had called the people back from their wanderings away from God, and pledged them anew to him. Their fickleness was a lifelong difficulty for him which he had not been able to entirely remove. It is only natural now that he is growing old and realizes that the leadership must pass into other hands, that he should call them together and make to them a farewell statement. For years they had clamored for a king such as the other nations round about them had. A large percentage of the people felt that a king would solve their difficulties. Samuel finally yielded, and Saul was anointed king. He knew too well that kings not only could, but often did, blunder.

His farewell message then was to both king and people, and it had but one truth for him: "If you will fear Jehovah, and serve him and hearken unto his voice, and not rebel against the commandment of Jehovah, and both ye and also the king that reigneth over you be followers of Jehovah your God, well, but if ye will not hearken

(Continued on page 17.)

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of **THE CHRISTIAN CENTURY** maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

H. M. Barnett is holding a meeting at Lowe's Chapel. After the first week the meeting was to be held in a tent.

The new church building at Milford, where H. Randel Lookabill is pastor, was dedicated May 14th by John T. Brown.

Edwin T. Cornelius, pastor of the church at Augusta, delivered the anniversary sermon for the I. O. O. F.

D. W. Conner of Palestine Church has been invited to preach the baccalaureate sermon for the High School of that town.

O. M. Eaton is holding a meeting for the congregation of Marion Church, situated near Parkersburg.

W. F. Mott, who graduates from Transylvania University in June, has been called to the churches at Elkhart and Hurst.

There were six additions at St. Elmo Church on a recent Sunday. This church is ministered to by S. F. Fannon.

R. S. Campbell will hold a meeting for his church in the fall and preparations are already being made.

Granite City Church gave an expression of its good-will toward the pastor, Oliver W. Jennings, and family in a surprise and a large variety of eatables which were left.

J. E. Pritchett has resigned his pastorate at Cartersville to become effective the last of May, and will immediately thereafter assume the pastorate of Metropolis Church.

After the first of July, Arthur Church will be ministered to by H. H. Peters, now in the employ of Eureka College. Mr. Peters will give one half of his Sundays to this church.

Miss Alice Hornbeck of Pittsfield recently assisted the Sunday-school at Ancona in a campaign of education and organization. Guy L. Zerby, the pastor, commends the work being done by Miss Hornbeck.

The congregations at Carlinville, where John R. Golden, F. W. Burnham and C. W. Ross are assisting in a revival, are large and some additions are being secured to the church. J. W. Porter is pastor.

L. F. De Poister, and his church at Keithsburg are anticipating and planning for an evangelistic meeting to be held in September with S. Elwood Fisher, pastor of Dixon Church, as Evangelist, and Elmer E. Rice as musical director.

J. B. Holmes, the new pastor at East St. Louis, is meeting with excellent success. During the month of April there were thirty-one additions to the church with a greatly increased Sunday-school and expectations for the future decidedly sanguine.

At the West Side Church, Springfield, where John R. Golden is pastor, a three-days' Sunday-school conference and rally was held with the chief addresses being delivered by Clarence L. De Pew, H. H. Jen-

ner of Stuart Street Church and C. E. Weaver of Latham.

At Bridgeport, while erecting a new building, the congregation, being unable to secure a meeting place, has been compelled to give up its preaching services and will meet in the Methodist Church in the afternoons for Sunday-school and communion service.

The Oakwood Church has decided to remodel its building. Work will begin at once. When completed, the remodeled building will be a fine workshop, suited to the purposes of a graded and growing Sunday-school. The building committee is C. C. Young, W. D. Rogers and Jas. Bowen.

Dr. John Sergius, a native of Persia who has for a number of years been in his home country under the auspices of the Foreign Christian Missionary Society, is delivering lectures in Illinois. Mr. Sergius prepared himself for mission work in Drake University. He will return in a short time to the mission field.

The congregation at Niantic where Robert E. Henry preaches, made an offering for home missions amounting to more than sixty-five dollars. This congregation is to assist financially a meeting to be held in Monticello, and it is probable that this mission point will be made a living link of the Niantic Church.

University Place Church, Champaign—Urbana, where the splendid re-built church was dedicated, has received fifty-seven additions during the last three weeks. A Sunday-school campaign, conducted by Miss Lemert, is succeeding in a thorough organization of the school and the addition of a large company of new scholars.

Long Point Church, where Rochester Irwin ministers, is having frequent additions. On the last Sunday evening in April, four heads of families united with the church. The church edifice interior will shortly be re-decorated and other improvements made. W. H. Harding, who closed his three-years' ministry at Maroa last month, and since this time has been visiting in Canada, is to return by request to deliver the baccalaureate sermon for the High School and the memorial sermon preceding Decoration Day.

A series of Sunday evening sermons by F. W. Burnham at First Church, Springfield, is attracting considerable attention. The series consists of four sermons for the month of May and addressed particularly to young women. The subjects are—"The Congested Life," "Problems and Perils of Employed Young Women," "The Social Life of Young Women in the City," "Young Women and the Homes of Tomorrow." The sermons were prepared as a result of the cooperation of a large class of young ladies from the Sunday-school who are offering extra assistance in the Sunday night service. A large number of young people are being led to attend the service through the attractiveness of the sermons and the cordial cooperation of this class of young women.

News Editorials

Exemplifying Unity.

There has come to this office a report of a divided church, and it has been refused a place in the columns of *The Century*, because no good can be done by its publication and much harm might result therefrom. We prefer to publish examples of unity. Any disciple church that exemplifies division and discord ought to hide itself from public view. The Disciples are set for the unity of God's people, and any Disciple church that keeps up a wrangle in a community belies its mission.

In this particular case, it seems that the division is over the minister and the minister holds on and perpetuates discord. A messenger of peace and unity, is he? By no means! No minister with a true conception of his mission as a messenger of "good will among men," will ever divide a church for his own vindication. Whenever a minister becomes a bone of contention in his church, he ceases to be a herald of unity to the community.

Fifth District Convention.

The Fifth District Convention will be held at Litchfield, Wednesday and Thursday, May 31 and June 1. C. H. Metcalf of Girard is president, Gilbert Jones of Mt. Pulaski, vice-president and John R. Golden, Springfield, secretary. The program for the two days follows:

Wednesday, 10:30, Devotional rally; 11:00 Convention sermon, H. H. Jenner.

Afternoon Session. 1:45, Praise and devotions. 2:00, President's address, C. H. Metcalf. 2:15, "The Care of the Church"—(a) "The Minister," W. W. Weedon; (b) "The Elders," J. W. Porter. 2:45, "A Successful Bible-school," W. H. Crum. 3:05 "Our Unfinished Work," Clarence L. DePew. 3:40, Questions and discussions. Appointment of committees.

Evening Session. 7:30, Song service. 7:45, "The Practical Working Church," B. H. Seacock. 8:10, "Missions, The Glory of Illinois," J. Fred Jones.

Thursday. 9:00, Prayer service. 9:15, District business. Report of district secretary. Report of committees. 9:45, "The Beardstown Mission," G. W. Morton. 10:10, "The Church Problem," (15 minutes each). (a) "The Country Church," C. E. French; (b) "The City Church," E. W. Sears; (c) "Recruiting the Ministry," Guy B. Williamson. 11:00, A general discussion—"Church and District Problems," led by Sheeler Campbell.

Thursday, June 1—Afternoon. 2:00, Bible reading and prayer. Report of district secretary, Mrs. J. B. Searcy. 2:30, "Our Illinois Centennial Station," Mrs. Elsie Woodward. 2:40, "Our Mountain Girls," Mrs. C. E. French. 3:15, Consecration service. 3:30, "The Child Garden," Miss Effie Gladis. 4:00, Round Table Discussion—"Have Women Robbed Men of Their Religious Duty?" Mrs. Frances Inslee. 4:20, Missionary Quiz, Mrs. Josephine Mann. 4:30, Special music. Benediction.

Evening. 7:30, Song and praise, Mrs. J. M. Barclay. 7:45, Report of the committees. Special music. 8:00, Address, Mrs. Carrie F. Zeller, State President.

First District Convention.

The annual convention of the first district of the I. C. M. S. and C. W. B. M., will be held at Lanark, June 14-16. The following is the program:

Wednesday Afternoon—C. W. B. M.—A Visit to Our Stations, Representatives from each society in the party; address, Basil S. Keusseff, Chicago.

Wednesday Evening—Reports of committee and announcements; address, "The Unifying Power of a Great Task as Illustrated

by the Edinburg Conference," Miss Lura V. Thompson, state secretary.

Brotherhood Luncheon—5:00 to 7:00. Address, W. B. Clemmer, of Rockford, toastmaster; address, J. K. Shellenberger, field secretary Brotherhood of Disciples of Christ.

Thursday Morning—I. C. M. S. Session—President's address, H. W. Stauffer, Dixon; report of secretary-treasurer, D. F. Seyster, Polo; "Our District Mission," C. C. Carpenter, Princeton; "Evangelistic Possibilities in Our District," W. B. Clemmer, Rockford.

Thursday Afternoon—Christian Endeavor Parliament, conducted by Leslie H. Gridley, Savanna; Bible School Period in charge of Clarence L. DePew; 6:00 to 7:30, Bible School Banquet, C. B. Dors, Lanark, toastmaster.

Secretary's Letter.

Herbert Yenell has been engaged for a meeting at Saybrook in October. Brother Wisher reports the work progressing nicely. They are planning big things and that is right. Big things hardly ever "happen;" they come by careful planning and vigorous work and a full consecration to Christ.

L. R. Conkhite preaches for Bismarck half time.

The Central Church, Jacksonville, and the Central Church, Quincy, link with us again this year. The first continues to support Moline and the second takes on a new mission. R. F. Thrapp and Clyde Darsie are the ministers.

J. D. Williams, third district evangelist, had a fine report at the convention at Macomb. Our district workers must be well supported in order that we may keep them for years in their fields.

H. J. Reynolds, President of the Third district convention, delivered a masterly address. He is finishing his sixth year at Camp Point, but will continue.

A. I. Zeller, Cuba, is again the Third District Secretary.

Roley Nay of Cairo gives half time to the Second Church, and has the other half time unemployed. In order for him to stay with the Cairo work it is very important that he be fully employed. Any church within reach wanting half time work should call Brother Nay at once.

F. L. Davis of Waynesville has things humming in Bible-school work. A red and blue contest has just closed which began Jan. 1 with an attendance of 41, and closed with an attendance of 258. The Loyal Men's Class has 45. The church is being painted and papered and new light system is being installed. Bro. Davis will deliver the Memorial Day address in the Presbyterian Church.

The following brethren attended the State Board meeting May 9: R. F. Thrapp, Chairman, S. H. Zandt, Secretary, J. H. Gilliland, O. W. Lawrence, W. H. Cannon, J. P. Darst, J. W. Kilborn, A. I. Zeller, Osceola McNemar, J. R. Golden, Robt. E. Henry, Adam K. Adcock and C. L. De Pew, Bible School Supt. Also Grant K. Lewis of the Home Board told us what progress is being made toward unification of missionary interests. The next meeting of the board will be at the time of the state convention at Danville, Sept. 4-7.

W. D. DEWESE, Office Sec.-Treas.

J. FRED JONES, Field Sec.

Bloomington, Ill.

Chicago

By Vaughan Dabney.

On Saturday morning, May 20, was observed the regular annual May Breakfast of the Monroe Street Church. This unique occasion ever proves delightful and wholesome. Members of Monroe Street, past and present, assemble from all parts of the

city, desirous of partaking of the choice fellowship the breakfast affords. I. R. Lines, pastor, reports progress in the work. Sunday evening, May 14, J. C. Storey, director of boys' work at Wilson Ave. Y. M. C. A., delivered an address on "Burmah." Mr. Storey, having served as a missionary in that field, could consequently speak with great force and peculiar insight into the problems of that land. The Endeavor Society of Monroe Street Church has brought a new piano for the church.

The new annex to the Jackson Boulevard Church will be formally dedicated with appropriate services June 6th.

Austin Hunter, pastor Jackson Boulevard, spoke Sunday p. m., May 21, in the Western Avenue Methodist Church. Mr. Hunter in his address explained why he was a member of the Christian Church. This service was one of several similar. The pastors of the various churches in that vicinity are speaking in the Methodist Church, giving their reasons for identification with their respective denominations. Rev. Mr. Cleworth, pastor of the Western Avenue Methodist Church supplies the pulpits of the ministers when they address his people. He spoke at Jackson Boulevard Church at the evening service, May 21.

The Evanston Church is planning a patriotic concert for May 29. A chorus of twenty-five voices is being trained for the purpose. Basil S. Keusseff recently spoke at the church on "The Immigrant Problem." O. F. Jordan announces a stereopticon lecture on the "Passion Play" for the evening of May 25.

E. W. Allen, secretary of the Foreign Society, spoke at the Sheffield Avenue Church Sunday evening, May 21. The subject of his brotherhood address was, "Mountain Peaks in the Life of Christ."

Rev. E. W. Beers of Boston delivered his lecture "Mind as a Cause and Cure of Disease" at Memorial Church, May 15.

Eureka College

We are looking forward with great joy to commencement this year. Our next letter will give a detailed account of the commencement exercises of Eureka College. But we have many good things in store for our people at this time.

As we near commencement time, the friends of Eureka College every where are anxious about the progress of our endowment campaign. We lack less than \$16,000 of having our proposition completed. The first of April we needed \$23,000. We have, therefore, added a little more than \$7,000 to the fund during the past month and a half. In fact, we have been averaging from \$4,000 to \$5,000 a month for some time. With this average we will complete the proposition by September 1, 1911, but with the pressure on as we now have it, there is a possibility of closing up by commencement. Friends of the college ought to send in their pledges now. There is no use to wait for large pledges. The thing to do is get what we can, and do it now.

Prof. R. E. Hieronymus gave a very interesting lecture at the Christian Church in Eureka a short time ago. It was given under the auspices of the Y. W. C. A. He gave a graphic description of his trip "From Edinburg to Athens." A stereopticon was used. The photographs from which the pictures were taken were made by the Hieronymus party on their recent trip through Europe. The Y. W. C. A. netted \$25 on the lecture.

Mrs. Raymond Robins of Chicago, will spend a few days in Woodford County soon under the auspices of the County Young Women's Christian Association. She will be in Eureka Friday evening, May 19. Mrs.

Robins as president of the Women's Trade Union League, has a national reputation; and the people of our community are looking forward with happy anticipation to her visit. Mr. Robins was with us last year and delighted everybody with his forceful lectures on social and political problems. We are always delighted in college circles to have people of this kind with us.

Prof. S. H. Clark, of the University of Chicago, recently delivered two great lecture-recitals in Eureka College. He presented Macbeth and Les Miserables. Everybody was delighted with Professor Clark. But we were equally delighted with our own Professor Clyde L. Lyon, who introduced the series in the reading of "The Ordeal of Richard Feverel." Mr. Lyon has charge of the Department of English and Public Speaking. He is making a great success in the department, made famous throughout our Brotherhood by the work of Prof. R. E. Hieronymus for so many years.

Miss Luceba E. Miner, the field secretary of the Illinois Christian Educational Association, has been at work about two weeks under the auspices of the campaign committee in the interest of the endowment proposition. She is meeting with unusual success, and is demonstrating her ability to deal with the very largest problems of the college work in the field. Miss Miner is almost at the end of the first year with the I. C. E. A., and the people are anxious to retain her. Thus far she has not consented to remain in the field, but we are all hoping she will find it possible to do so. She ought to do much better next year than she has this.

In our last letter we made the announcement that a copy of the history of Eureka College would be mailed to any person calling for it, upon the receipt of the postage (13 cents). Several friends have called for it and we are glad to meet our agreement in the matter. We would be pleased to hear from others who would like to have the story of the early days of Eureka College.

Christian Endeavor.

(Continued from Page 15.)

unto the voice of Jehovah, but rebel against the commandment of Jehovah, then shall the hand of Jehovah be against you, as it was against your fathers." In support of this he appeals to their former experiences, passing before them in review, as it were, their triumphs and their failures—their remarkable deliverance from Egypt, some of their reverses as they were conquering the Promised Land under Joshua, etc., making it clear that their failure was due to their neglect of Jehovah, and their triumphs to their loyalty to him, and then his closing word was, so will your experiences be in the future.

Christian Endeavorers, is this statement less true today? You say, No? Then what of our own lives,—yours and mine—in the light of it? Do we live as if we believe it? Do we conform to his will? You say, "Yes, Do we conform to His will? You say, "Yes, I have joined the church." Let us see. God is good, and if we would be perfect as he is perfect, we must not only be church members but we must be good, do justly and be kind. To join the church is right, but we must not forget justice, mercy, and faith. It is easy to go to the Christian Endeavor prayer-meeting and read a verse of scripture, or say a prayer, but how do you live? Are we honest with ourselves in our daily tasks, in the countingroom, the schoolroom, the office, the shop, the home, in our friendships, etc.? If we are to study Joshua to any practical purpose we must carry this conscience with us to all our duties of the day during all the days of the week. Then and only then is it well with us.

Church Life

—An interesting handful of opinions on the course chosen by Rev. Baxter Wakefield, hero of Edgar De Witt Jones' story, "God and Mammon," have come to hand. We will not publish them until next week. Meanwhile, let others be heard from. The story is intensely interesting. It began in the issue dated May 11, and was concluded the following week. If you overlooked the story go back and read it now, and send in your opinion. Did Baxter Wakefield do right? Is the plot paralleled in real life? What obligations inhere in the pastoral relations which could justly inhibit Wakefield from accepting the call from "Calvary?" One of the opinions already received is a sharp criticism on the preacher's wife. Was she the right kind of a preacher's wife? These questions are simply suggestive. Let the opinions and impressions come in!

—W. F. Reagor, general chairman of the committee of arrangements for the Portland Convention, sends a stirring appeal for a large attendance especially from the central states. He believes such a turnout would greatly stimulate the Disciples' work in the great "Inland Empire." He calls attention to the fact that in the past ten years over 60,000 Disciples have moved to this "Empire" and yet our total membership is less than 35,000. Great opportunities are open, to be entered upon if the American Society were provided with the funds.

Charles E. McVay, of Hardy, Neb., has some open dates for summer engagements.

Bishop M. Hopkins, of Medicine Lodge, Kan., has accepted a call to Macksville, Kan. and will take up the work there June 1.

First, Central and Hillman Street Churches of Youngstown, Ohio, held a joint banquet recently. Miner Lee Bates, president of Hiram College, gave the principal address.

A. R. Adams, who recently resigned his pastorate at Saginaw, Mich., has reconsidered his decision at the unanimous call of the congregation to remain with them.

In a recent contest with the Sunday-schools of Quincy, Ill., First and South Side Churches, Hannibal, Mo., each had an attendance of over five hundred.

In fifteen days 503 have been added at the Seoville meeting at Huntington, W. Va. A new congregation has been organized. Lots have been purchased and a tabernacle will be built in a day.

An interesting ceremony was held recently at Jackson Street Church, Muncie, Ind., when Arthur Norris, a deaf mute, and a member of this congregation was ordained to the ministry.

The Bloomington, Ind., church is feeling the need of a more adequate building these days. Their Sunday-school and church services overcrowd the present house. The congregation is talking of a new \$60,000 edifice.

W. J. Wright, of Enid, Okla., writes that he will hold one meeting during the summer, furnishing a singer and director. He prefers to hold this meeting in Minnesota, the Dakotas, Montana, Idaho or in one of the northwestern Canadian provinces.

Mothers' Day services were held on May 14, at Lenox Avenue Church, New York. Wm. Bayard Craig, the pastor, had as his sermon subjects, "Her Children Rise Up and Call Her Blessed" and "The Crown of Motherhood."

Luther Sellers, pastor of First Church, Philadelphia, Pa., is preaching a series of sermons on "Men of Steel," with the following subjects: Abraham, Joseph, Moses, Joshua, Samuel, David.

Lieutenant-Governor Clarke delivered the principal address at the banquet given at Central Church, Des Moines, Ia., by the Federated Church Brotherhoods of that place. President Hill M. Bell, of Drake University, also gave an address.

Three ministers from the ranks of the Disciples of Christ will be heard at commencements in Oklahoma. I. N. McCash and W. D. Ryan will preach baccalaureate sermons at the State Normal University and A. McLean will deliver the commencement address at Christian University, Enid.

Of the metropolitan celebrations of the Tercentenary of the English Bible none was more impressive than that held in Denver with Governor Woodrow Wilson as orator. The veteran Bible interpreter, Dr. B. B. Tyler, was one of the committee which arranged the exercise.

The annual convention of the churches of Western Pennsylvania was held at Beaver Falls, May 8-10. Geo. W. Gerwig, of Pittsburgh, Pa., Grant K. Lewis, of Cincinnati, Ohio, J. P. Allison of Connellsville, Pa., and R. P. Shepherd of Saint Louis, Mo., were among the speakers.

J. H. Jones is in a meeting with J. R. Blunt, pastor at South Joplin, Mo. Sentiment is being aroused concerning the erection of a new building, the old one becoming inadequate to the needs of the large congregation which now numbers 750. If the campaign is successful, a church costing not less than \$25,000 will be erected.

The bulletin of First Church, Davenport, Ia., S. M. Perkins, pastor, calls upon the church members to remember the church when they make their will. "An adequate sanctuary on the corner would honor your memory more fittingly than the finest marble in the cemetery. If you remember the Lord in your giving while you live, why should you forget him when you die?"

Granville Snell reports good progress in all the churches in the vicinity of St. Joseph, Mo. M. M. Goode, of St. Joseph, is giving part of his time to the small churches in that neighborhood. The Sunday-school at Rushville has an attendance of over two hundred and on a recent Sunday a collection of over \$10. Mr. Snell is supplying for Eusten and Agency.

A union mass meeting of all the Christian Endeavor societies in the churches of Disciples of Christ in Greater New York will be held on Thursday evening, July 6, at the First Church, 142 West 81st street. The speakers will be Claude E. Hill, of Valparaiso, Ind., national Christian Endeavor superintendent for Disciples of Christ, and H. A. Denton, of Troy, N. Y. On the following day a large delegation will go to the National Convention of the Christian Endeavor Society at Atlantic City, N. J.

The annual meeting of the church at Pasadena, Calif., where William Clark Hull ministers, was held May 10 and gave most encouraging reports in all lines. There were 132 additions for the year and the total receipts were \$14,300. Of this amount \$5,000 was paid on the church debt, \$2,200 for missions and \$7,100 for current expenses. The Sunday-school shows a healthy increase and four endeavor societies are in a flourishing condition. The ladies' aid society raised \$1,400 and the C. W. B. M., \$600.

Walter Scott Priest, of Central Church, Wichita, Kan., has just closed a series of sermons continuing ten successive Sunday evenings on "The Fundamentals of the Christian Religion." The large auditorium

with a seating capacity of over nine hundred was nearly filled at several of these services. Sixty-three persons came forward to unite with the church, some by confession, others by letter and statement. It was a quiet evangelistic meeting and has been an uplift to the entire membership.

Claire L. Waite, assisted by Mrs. Waite, has just closed a meeting at Presho, S. Dak., with twenty-seven added, including some of the most influential people in the town. The work had been discontinued there being no organization or Sunday-school, in fact nothing but a building, all the members who were living there at the time the building was erected having moved away. As a result of the meeting a practically new organization was formed, with full list of officers and ladies' aid society, and a Sunday-school soon to be equipped. Newton Bundy, pastor at Oacoma, S. Dak., did much to help the progress of the work in this field.

A successful meeting closed recently at Carthage, Mo., led by the pastor, D. W. Moore, and V. E. Ridenour, of Topeka, Kan. There were thirty-three additions and the Sunday-school has received many new members and it is hoped that a goal of four hundred will soon be reached. Mr. Moore, who is starting on his fourth year with this church has accomplished a good work here. A splendid building has been erected at a cost of \$45,000 and 260 have been added to the church. The membership is united and happy and everything points to a prosperous future. The Men's Brotherhood took an active part in the meeting just closed, doing much personal work. Since Easter they have been holding sunrise prayer-meetings every Sunday morning, and have also had charge of the prayer-meeting services on several occasions.

A clever device for collecting small amounts for a church building fund is that of a small card being used by the members at Garrett, Ind. The card is as follows:

GLAD TO HELP TO RAISE MONEY FOR THE
CHURCH BUILDING FUND CHURCH
OF CHRIST, GARRETT, IND.

I will give 10 cts.
So will I.
Put me down.
Me too.
Count on me.
I'll be one.
I'll be another.
I like to give.
So do I.
Last but not least.

I am the cheerful hustler who presented this card to these cheerful givers.

In case this must be mailed, kindly substitute a paper dollar.

Joseph C. Todd, financial secretary of the Bible Chair at Indiana University, visited New Castle, Indiana, May 7 and presented the Bible Chair work to the church. The response from New Castle was \$1036. This is a commendable offering. L. C. Howe has been pastor here for the past seven years, but has just removed to Noblesville, Ind., where he preached his first sermon May 7 and was received with large audiences and much enthusiasm. Mr. Howe returned to New Castle during the week and was largely instrumental in causing the membership of the church to respond to the Bible Chair plea. He leaves the church out of debt and in good spirits. Not only the members of the church but the community as a whole constantly express their sorrow at seeing Mr. Howe leave. They regard him as the best pastor the church or the town ever had. The church has another pastor in mind. They are to put up a new building in the near future. The offering of the New Castle Church is the largest yet made for the Bible Chair by any church excepting Bloomington.

B. H. Whiston, pastor at Austin, Minn., has resigned to accept a pastorate in Iowa.

The annual convention of the Southwest district of Iowa will be held at Elliott, May 23-25.

A new church has been organized at Rockwell Springs, N. Y. C. R. Stauffer and Arthur Braden of Syracuse will for the present supply the pulpit on alternate Sundays.

Mothers' Day was observed at West Side Church, San Francisco. W. H. Bagby, the pastor, delivered a sermon on "The Model Mother," taking for his subject the mother of Jesus.

The men of Fifth Avenue Church, Grand Rapids, Mich., enjoyed a banquet recently. Among the speakers were Thomas Adams, William A. Bellamy, F. P. Arthur and M. L. Buckley, who has recently accepted the pastorate of this church.

S. J. White who took up the work at Guthrie, Okla., March 1, is meeting with encouraging results, having the enthusiastic support of his congregation. During this time, sixty-four have been added to the church and the Sunday-school has increased its attendance.

The official board of First Church, Philadelphia passed resolutions upon the death of Edward S. Lippincott, a member of that church since 1862 and for many years a leading office-bearer. He was particularly active in the Sunday-school. His brother officers testify to "his pure and simple life which was a benediction to the church." Mr. Lippincott departed this life April 29.

L. Hulser, who has been pastor at Pleasantville, Ia., since March 1, sends the following good report of the work there: "The church here has been receiving a series of missionary sermons. E. W. Allen came to our rescue and made real our ambition to become a living link in the Foreign Society. Thus far about \$450 has been pledged, only twenty-nine members being represented, including a C. E. pledge of \$50. With the enlistment of the entire membership and Children's Day exercises before us we feel sure of victory. Last year this church gave \$110. It is understood that our support will go to Miss Nina Palmer of Drake University, who is under appointment to go to China as a teacher in Miss Lyon's school for girls at Nanking.

Bethany College Commencement

The 69th Annual Commencement of Bethany College, Bethany, W. Va., will be held June 4-8. The commencement week begins Sunday, June 4, with the Baccalaureate Sermon, which will be delivered by President Thomas E. Cramblet. The Annual Sermon to the Christian Associations will be preached by Rev. J. N. Scholes, pastor Christian church, Bellaire, O.

On Monday, June 5, the last chapel services for the session will be held at 3:30 p. m., and at 8:00 p. m. the Annual Contest between the American and Neotrophian Literary societies will be given.

Tuesday, June 6, at 9:30 a. m.; Field Day exercises will be held on the athletic grounds. At 2:00 p. m., the Annual Meeting of the Board of Trustees will be held, and at 4:00 p. m. there will be an interesting base ball contest between the strong Bethany team and the Pittsburgh Collegians. In the evening at 8:00 p. m. will be held the Wilfly Oratorical Contest.

On Wednesday, June 7, the Class Day exercises will be had at 2:30 p. m., and at 4:00 p. m. there will be another base ball game between Bethany and the Pittsburgh Collegians. At 8:00 p. m., the new pipe

organ will be dedicated with a recital in charge of Dr. Irvin J. Morgan, organist Trinity Church, Pittsburgh, Pa. Dr. Morgan will be assisted by soloists and a chorus from the chorus and the music department.

On Thursday, June 8, at 9:30 a. m., the graduating exercises will be held in the enlarged and rearranged chapel. In addition to the graduating orations of a number chosen from the Senior Class, addresses will be delivered by Senator George T. Oliver, of Pennsylvania; Hon. Joseph R. Lamar, Justice United States Supreme Court, and Governor William E. Glasscock, Governor of West Virginia. An Alumni Dinner will be given at 12:00 o'clock, and the base ball game between Bethany and the Alumni team will be played at 4:00 p. m. The exercises of the week will close at 8:00 p. m. with the Anniversary of the Adelpian Literary Society.

The year just closing is in every way the most successful in the history of the college. Gifts aggregating more than \$250,000 have been received during the year. It is believed that because of these gifts and the renewed interest in the college on the part of its friends, there will be present at this commencement an unusually large company of alumni and former students and friends. Bethany, W. Va. GEORGE C. NEIL.

Book Award for Best News Item or List of Items

In order to raise the quality of our news contributions and increase their quantity—The Christian Century proposes to give each week until further notice, a book worth from \$1 to \$2.50 for the best-told news item or list sent in. Copy must reach the office not later than Friday morning, and is to be furnished exclusively to The Christian Century. The points on which the award will be made are: (1) The importance of the subject matter (2) the interpretation of the subject matter, and (3) the interesting style in which it is reported. The length of the article will not count. It may run from 100 to 600 words. The writer will take the editorial point of view unless his name is to appear as the author. The award will be announced in each issue of the paper for the preceding issue. The item will be designated and at least three books given from which choice may be made, but the name of the author will not be published. Illinois reporters will send their news to the Springfield office. All others should be sent to the main office.

Our Reader's Opinions

(Continued from page 13.)

very life depends upon the preservation of the clan spirit, there the problem revolves mainly about these two questions of status involved in immersion-baptism and episcopal ordination."—THE EDITORS.]

An Opinion That Gladdens the Editorial Heart

Dear Brother Morrison: I want to tell you how much I enjoyed the last number (May 4) of the Century. It is the liveliest religious paper that has come to my table in weeks.

The prayer by Prof. Ames found me meditating along the same line. My meditations were provoked by an elder of a neighboring church expressing to me the same feelings in relation to a new minister they were about to employ.

Then turning to the main editorial "Getting the Most Out of the Preacher," I said to myself, "I will turn this paper over to my elders that they may catch the vision of the editor." Indeed I think they have it, but

the editorial may stimulate them a little.

The "Social Survey" contains one or two paragraphs that meet me on my own ground, especially the one headed "Infamous Relief Refusal."

And then I read with considerable interest and surprise that we had churches of Disciples in Scotland. I thought I knew considerable about our folks, having been raised up in "the faith," but that manifested anew the thought that there is always something to learn.

Burdette's article on the "Variety of Worshippers as Seen by the Preacher" made one forget his troubles for a while.

W. Remfry Hunt lifted the veil that hides from view of the disciples at large and gave us a peep at the home life of our missionaries. It was a treat.

The good things continue as we turn from page to page. The Mysteries of Egypt were wonderfully interesting and profitable. Time would fail me to say the good things I feel concerning the weekly contributions of Prof. Willett and others of your writers. You are publishing a great paper. You make us think whether we always like what you say or not. Accept my sincere appreciation of your efforts. Yours sincerely,

JOHN P. SALA.

Dayton, Ohio.

A Religious Achievement

"The settlement of the baptism controversy will be a religious achievement."—The Christian Century.

Five minutes in the life of each Christian ought to have been sufficient for the settlement of the baptism problem. Then the remaining years of that life could be devoted entirely to the more serious business of going on to perfection. A religious rite that may be attended to within five minutes is given a fictitious importance when it leads to religious debates and when it results in schism in the body of Christ.

How is the problem to be settled? I do not know. There is a way. There must be a way! Christ's prayer for union compels belief that the problem can be solved.

The Christian Century says: "The secret of the solution of the controversy is with the plain man as truly as with the scholar." Here follow a few suggestions from "a plain man." The problem must be settled by mutual compromises. The Christian world will never agree to practice sprinkling and nothing but sprinkling. The Christian world will never agree to practice immersion and nothing but immersion. Therefore let the Christian world agree to practice both sprinkling and immersion in every case of conversion. Here comes a penitent forward to confess Christ. It is a union meeting and Christians of all denominations are interested in the progress of the revival. So far the situation is exactly as it should be. Christ's prayer is partially answered. The differences begin with the question of baptism. Obstinacy here will be fatal. Common ground must be found. Let those who believe in sprinkling practice sprinkling in fulfillment of their conscientious belief, but let them out of deference for the convictions of immersionists require that each candidate be immersed. We who believe in immersion cannot give up our practice, but ought we not also to allow sprinkling in addition to immersion if immersion is added to sprinkling? Let all the churches of a town select one official baptizer. When additions are had to any of the churches, bring the subjects for baptism to the appointed place at the appointed time and then let the official and duly accredited baptist first sprinkle water upon and then immerse each candidate in turn. Ought not this method resolve all doubts and settle all controversy? No one will deny that

the candidate has been baptized unless forsooth there are trine immersionists in the neighborhood and in that event the official program should include trine immersion as well as the other forms.

There are objections to this solution that will be easily voiced. Some will be heard to say, "I'll never sprinkle any convert of mine." And another will say, as does a writer in the *Congregationalist* of April 29, "We cannot abide having a Baptist tank of water in a church." To all who are determined to adhere to the one form which they indorse and to reject all else, may this not be the pertinent message, "These ye ought to have done, and not to have left the other undone."

Is there a place in the plea of the Disciples of Christ for this proposition to affusionists?—"Baptism hereafter shall be performed in every instance by sprinkling or pouring water upon each candidate and by immersing him in the name of the Father and the Son and the Holy Spirit." Imagine such a union baptismal service. There have gathered representatives from several folds. The conscientious beliefs of all have been respected. An addition has been made to the naked necessity of the sacrament, so each party thinks. But no matter. There is union in it. Union in diversity. Now after the combined baptismal service is ended, what shall be our message to each other? First, the word of Jesus, "Arise, let us go hence." Secondly, the words of Paul, "Christ sent me not to baptize, but to preach the gospel." E. M. McDIARMID.

Beckley, W. Va.

Christian College

After a full term of school, classes will close at Christian College on May 19th; then follows the great home-coming week for which invitations have been sent out to all the Alumnae. Some of the old college girls will revisit their Alma Mater for the first time in many years and numerous delightful reunions are planned for this home-coming week.

All non-resident trustees are expected and a number of distinguished guests, among whom is Mrs. Vinnie Ream Hoxie, the famous woman sculptor of Washington, D. C., who began her art career while a student at Christian College.

The calendar for the jubilee week as follows:

Tuesday, guests arrive. Wednesday, 8:00 p. m., President's Reception at Christian College. Thursday (morning), Alumnae Love Feast—Reminiscences—Roll Call of Classes; (afternoon) Automobile Ride, courtesy of Commercial Club; 9:00 p. m. "The Roman-cers." Friday (morning) Dedication of Dorsey Memorial Hall; (afternoon) Garden Party at Gray Gables, home of Mrs. E. Sidney Stephens; 8:00 p. m. the opera "Martha." Sunday, 7:45 p. m. Baccalaureate Services—Sermon by Dr. Herbert L. Willett of Chicago. Monday (morning) Class Reunions; (afternoon) Annual Meeting of the Board of Trustees; 8:00 p. m. Annual Ensemble Concert. Tuesday (morning) Senior Class Day Exercises; 8:00 p. m. Commencement Address by Dr. T. P. Haley, Kansas City.

The representative homes of Columbia will be open for the jubilee guest with the true spirit of hospitality of this delightful college town. Only the seniors and juniors, with the students on program, will remain at the college and these loyal girls, as true daughters of the college home, are planning, if necessary, to sleep on cots in the commodious new gymnasium, so that practically all the space in the dormitory will be given over to guests.

With the large number of Alumnae who have accepted invitations to the home-coming;

with an enthusiastic local Alumnae, and Columbians, generally, with open doors and hearts; with Christian College awaiting the return of her daughters,—the jubilee promises to be the greatest event in the history of the college. RUTH MEDLEY, Secretary. Columbia, Mo.

Church Extension Notes

Since our last report to the papers the April and May board meetings have been held. At the April meeting the following loans were promised: Westville, Okla., \$500; Knoxville, Tenn. (colored), \$1,000; Princeton, N. C., \$250; Hennessey, Okla., \$1,500, 6 per cent; Wenatchee, Wash., \$4,000, 6 per cent; Klamath Falls, Ore., \$4,000, 6 per cent; Turlock, Calif., \$2,500, 6 per cent; South Norfolk, Va., \$2,500, 6 per cent; Indianola, Okla., \$400, 6 per cent; Blachleyville, O., \$1,000, 6 per cent; Chillicothe, Texas, \$600, 6 per cent; Coweta, Okla., \$700, 6 per cent.

At the May meeting the following loans were granted: Hewitt, Okla., \$200; Leviston, Mont., \$2,000; Holyoke, Colo., \$500; Leeton, Mo., \$750; Ballard, Seattle, Wash., \$5,000; Marion, O., \$5,000; Port Arthur, Tex., \$5,000, 6 per cent; Humeston, Ia., \$1,500, 6 per cent; and Bartlesville, Okla., \$8,000, 6 per cent.

It will be noticed that 12 of these loans aggregating \$31,700, were granted out of our annuity fund at 6 per cent. Thus people who are administering on their estates while they live by putting annuity money into our church extension fund, are helping to build up-to-date church homes in all parts of this goodly land.

During March and April the following loans were closed, buildings having been completed: Aberdeen, Wash., \$1,000; Indiana, Pa., \$4,000; Broken Arrow, Okla., \$1,200; Little Rock, Ark. (Wright Ave.), \$750; Frisco, Tex., \$1,000; Wilmington, N. C., \$3,500; East Columbus, Ind., \$500; Owasso, Okla., \$400; Elm Creek, Neb., \$1,200; Oakland, Calif., \$10,000, 6 per cent; Falls City, Neb., \$5,000, 6 per cent; and Lexington, Ky. (Maxwell St., from W. G. Logan Fund), \$2,800, 6 per cent.

The Official
Tests show Dr. Price's
Baking Powder to be most
efficient in strength, of highest
purity and healthfulness

DR. PRICE'S
CREAM
BAKING POWDER

No Alum, No Phosphate of Lime

Letters were sent out by the board on May 1st, enclosing a postal card, requesting that churches and preachers send in their promises to take the annual offering, because the board is anxious to report a large number of churches at the Portland Convention, that have agreed to take the annual offering. Since our offering does not come until after the convention, we urge that the churches will be prompt in sending in their promises. A large number of promises will be enthusiastically received. Will the pastors help us to get, at least, 2,000 churches promising to take the offering?

G. W. MUCKLEY, Cor. Sec.

The Greatest Temperance Army

Protestant Churches of America to Unite
Against Liquor Foe.

May 9th, the National Inter-Church Temperance Federation and the Standing Committee on Temperance of The Federal Council of the Churches of Christ in America held a joint session in Philadelphia and agreed to act as a united body in the promotion of the temperance reform. Together, these organizations represent thirty-five denominations and more than eighteen million communicants.

Rev. E. B. Sanford, D. D., secretary of the Federal Council, acted as chairman of the meeting and Charles Scanlon, secretary of The Church Temperance Federation, was elected secretary. Among the representative men present were Hon. Joshua Levering, who is president of the Church Temperance Federation, president of the Southern Baptist Convention and a member of the Baptist Temperance Committee; Rev. J. T. McCrory, D. D., chairman of the General Assembly's Temperance Committee of the United Presbyterian Church; Rev. E. Trumbull Lee, D. D., chairman of the Assembly's Temperance Committee of the Presbyterian Church; Homer J. Hall, M. D., treasurer of the Church Temperance Federation and secretary of the American Board of Temperance of the Disciples of Christ; Rev. E. C. Dinwiddie, chairman of the Lutheran Temperance Committee

and national superintendent of the Bureau of Information for the Church Temperance Federation; Rev. Henry S. Kidd, proxy for Rev. Hervey Wood, superintendent of the Baptist Temperance Committee; Rev. L. E. Sellers, proxy for Rev. H. G. Hill, D. D., president for the American Temperance Board; Rev. Silvius, D. D., of the Vir-Publishing Co., and Rev. Rufus W. Miller, D. D., secretary of the Sunday-school Board of the Reformed Church and chairman of the Temperance Committee of the Federal Council.

It is seldom that so few men are together who represent so many and such large interests.

There was no word of criticism concerning any other temperance agency but a deep conviction that the churches of America ought to form a solid, determined phalanx for the extermination of the liquor traffic. The fact was recognized that there is a place for and a need of organizations which are not of the church and, therefore, free to pursue lines of effort which the church can not undertake. With all such it is desired to co-operate but the necessity for utilizing the resources of the greatest army and most complete organizations to be found in America is manifest. With her millions of members and hundreds of thousands of churches and ministers, it is little less than treason to a high trust to permit the liquor traffic to have legalized existence in America.

The resources and influence of the liquor traffic were considered and the fact frankly acknowledged that at present, notwithstanding the good work being done by existing agencies, there is no organization adequate to grapple this evil as conditions demand. Some agency which actually represents the churches, which has authority to speak officially for them is definitely responsible to the highest courts of the bodies which it represents and which by motive and method and agents

is worthy of the confidence and support, moral and financial, of united Christendom, is an imperative necessity.

Not profession but performance, not goodwill but good work are the things that will command confidence. Dr. Crocker in the "Church of Tomorrow" says:

"The gigantic iniquities of modern society are thoroughly organized and directed by able leaders. To accomplish its high purposes, the army of the Lord must excel all

other organizations by the effectiveness of its methods and the wisdom and power of its representatives."

This is the spirit and purpose of this union of the official temperance organizations of these millions of Protestants. More of the plans and methods will be given at a future time.

HOMER J. HALL,
Sec'y of the Disciples Temperance Com.

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To retain a good healthy appetite and sound digestion one should have variety of diet. Naturally one makes changes in the meats and vegetables eaten.

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BUT THERE ARE THREE SPECIAL ADVANTAGES in beginning the Bethany Lessons in the Summer quarter—July 1. First, the school is somewhat smaller in the summer time, thus making it easier to adjust both teachers and pupils to the new system. When October comes and the normal attendance is resumed, the new organization will be already established.

SECOND, THE SUMMER'S LESSONS ARE COMPLETE BY THEMSELVES in all grades. That is, they do not merely continue the Spring's quarter's lessons nor are they just a preparation for the Autumn courses. This makes it just as natural and easy to introduce the Graded Lessons in the Summer time as in the Autumn when the nine-months' course begins.

THIRD, THESE SUMMER LESSONS ARE UNIQUE in the history of Sunday-school curriculum. Many of them treat of the great missionary heroes; others treat of the great religious leaders whose names are closely interwoven with the early history of our American nation. The teachers' texts afford a liberal education in the history of missions and the early events and ideals of our republic. Pupils will find these studies so fascinating that the "Summer slump" in attendance will be more easily overcome than by the continued use of the uniform lessons.

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The Ohio Convention

Ohio is to have a great convention this year at Portsmouth, May 22-25. Men and women of national reputation in and out of church circles will be there. Judge A. Z. Blair, I. J. Spencer, Harry D. Smith, Prof. C. T. Paul, Mrs. M. E. Harlan, Miss Lura V. Thompson, John H. Booth—these are just a few of the names that grace the program and attract the knowing ones to Portsmouth. C. W. B. M., "Brotherhood" and O. C. M. S. all conspire to make it a great occasion. The Sunday-school session will be one to start many a school on the upward way. A splendid report will be made of the year's work of the O. C. M. S. Send your preacher to this convention.

I. J. CAHILL, Cor. Sec'y, O. C. M. S.

India Notes

I noticed in the last number of The Christian Century which has come to our mission field, that the question of Christian union on the mission field was discussed in it. I also saw, that by a peculiar coincidence, the report of the conference which our own Council of Union had had in New York with representatives of several religious bodies was published in the same numbers of The Christian Century, The Christian Evangelist, and The Christian Standard, and that in each paper there was a sympathetic editorial on the union question. For one, I was glad to see this evidence that the minds of our home constituency are taking up this greatest of all the church's questions. I hope they may evolve something which will be a guide to us here.

At our last convention, in March, the mission took action once more on the union question. The Articles of Federation, proposed at the Jubbulpore Conference in 1909, were acceptable to most people, with the exception of a single clause, which had to deal with the validity of the ordinances, baptism and the like, of different denominations. The English Baptists feel just about as most Disciples do on the subject, and at a conference of their mission they requested that the clause in question, which virtually recognized sprinkling, be amended by the following addition. "The Federation shall not interfere with the existing creed of any church or society entering into its fellowship, or with the internal order or external relations. In accepting the principle that the Church of God is one and that believers are the body of Christ, and severally members thereof, the federating churches agree for the purpose of this Federation to recognize the liberty of any church to accept such forms regarding admission to membership, ordinances, discipline, and ministry, as they may believe to be in accordance with the teaching of scripture and the mind of Christ."

Our own convention in March approved of this amendment, and it now goes before the Federation Council for discussion. This council will meet in August in Jubbulpore. Just what will be done with it by the council I do not know. If accepted, it will open the way for the English Baptists to enter the federation, and will do away with any scruples which any one of the Disciples may have had in his mind. The American Baptists also could enter on this basis if they choose—even the close communion Baptists, as the onus of deciding many troublesome matters is thrown on the individual congregations, where congregationalists think it rightly belongs.

Three baptisms have been reported recently in Bilaspur and as many more in Deoghur. We are hoping that there may be a larger and growing movement toward Christianity in the Bilaspur region, for the signs are promising, but we can not tell just what the future has in store for us.

In Jubbulpore we are taking over an outstation and a large area of evangelistic territory from the Anglican missions. The station is about ten miles from the Bible College. Two of the Bible College graduates are at work there now, preaching in the town itself and in the surrounding villages. Mr. Archer goes once a week to see the work and to join in with it. There is a girls' school there also, attended by thirty or forty girls, and Miss Franklin makes a weekly visit to inspect this school and to look after some zenana work which is being done by the wife of one of the evangelists—the other Christian woman teaches in the school. There is a nice little bungalow there, and missionaries have a comfortable place to stay over night. The possession of the station field is a matter of great importance and advantage to the Bible College, for it is a field where we can train our future evangelists.

GEO. WM. BROWN.

Jubbulpore, India.

Notes From the Foreign Society

The last word received from Mr. Rains was dated Tokyo, Japan, April 22. He was just starting to see the work in Korea. He sails from Yokohama for home on the 7th of June.

Mrs. W. D. Cunningham reports that there is still some plague in Harda, India, but that the schools opened on April 3 for the summer term. She writes also that evangelists are selling many tracts and books on their tours.

The head man of a nearby village called Miss Mary Thompson, of Harda, to his home and requested her to sing and tell of Jesus. He bought a hymn book and one of the gospels.

James Ware, Shanghai, China, writes that Easter Sunday was a busy, useful day with him. In the morning he conducted a service at the Shanghai Door of Hope where he had an audience of over one hundred. Twenty sat down at the Lord's table. That day he baptized two girls from the home. He has arranged to conduct a service in that station on the second Lord's day of each month.

On the 16th of April there were twenty-nine at the Lord's table at Yangtsepoo, Shanghai. New doors are being opened in many directions. More workers are needed, particularly Chinese workers. The missionaries ask the friends at home to pray the Lord of the harvest to send out more workers.

W. H. Erskine, of Akita, Japan, reports three baptisms at Shonai; also five baptisms at Yokote. This makes eighteen in less than a month. He is doing as much preaching as possible.

R. A. McCorkle, of Osaka, Japan, is spending two weeks in the Akita district. He is having good meetings. Several are inquiring concerning the gospel. One of the Christian young men has entered the medical college.

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Leslie Wolfe reports twenty-seven baptisms in his part of the Philippine Islands during the month. All lines of the work are prospering.

Dr. W. N. Lemmon reports the baptism of a man ninety-two years of age at Laoag, Philippine Islands. He writes also that another man ninety years of age has been baptized at Vigan.

Mrs. Garst's new book entitled "In the Shadow of the Drum Tower" is selling well. It has been off the press only two weeks. This is in the main an account of the work of Dr. Macklin, of Nankin, China. It touches on the work in China, but it gives many particulars about Dr. Macklin's work and family. It sells for 50c a copy.

Dr. A. L. Shelton is visiting the churches in Kansas. Walter Scott Priest, of Wichita, writes as follows: "Dr. A. L. Shelton was with us last Sunday morning, in a most thrilling recital of his work in far Tibet. His message was heard by a great audience which overflowed into the gallery. This great congregation will be all the more deeply interested in world-wide evangelism because of this visit. His address was like a chapter from Acts." Dr. Shelton will be pleased to visit churches within reach of Anthony, Kansas and his home. All he asks is that the churches should pay his traveling expenses and provide entertainment.

W. H. Erskine and Dr. A. L. Shelton expect to be at the Portland convention. This convention opens on the fourth of July and closes on the eleventh.

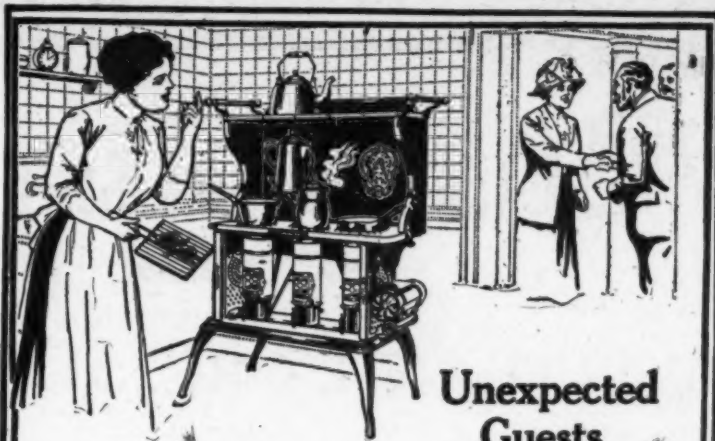
O. J. Grainger and family and Dr. Mary T. McGavran are preparing to return to their work in India. They will sail for their field within a few weeks. Dr. McGavran will spend a little time in England visiting the churches and attending the annual convention.

W. B. Alexander reports four baptisms in Damoh. He writes: "Several weeks ago baptism was administered to the two sons and a Hindu serving woman of Yakub Masih. Our Easter service was made bright by the confession of a young man sixteen years of age, who less than a year ago was a wanderer without a home. A few months ago when the Christians of Nahoba were on their way to attend the annual convention in Jubbulpore, they met this young man, and learning that he was drifting without anchorage they persuaded him to go with them to Jubbulpore. He became interested in what he saw and heard and returned to Mahoba with the Christians. After caring for him a short time and concluding that he was a worthy and promising boy they sent him to the Damoh School. Since that time the boy has been supported by the Mahoba Church and he is proving to be a good investment."

Robert Hindle, of Chester, England, writes that the church there is seeking to buy a plot of ground on which to put up a modern building. The congregation has been worshipping in an iron chapel building on leased ground. The church in Chester is not rich. They need help from the outside if they are to secure such a building as they need. Chester is a cathedral city. Those who do not worship in the cathedral or in the state church are not likely to be attracted to an iron chapel. A suitable building in which to carry on the work is greatly needed in that proud city.

Dr. Wm. N. Hardy, of Batang, writes: "Did I tell you that about ten days ago I became the physician to the Queen of this country? 'Her Royal Highness' had the neuralgia and sent her interpreter and a servant to 'invite' me to be 'kind enough to waste my heart' and go to her assistance. I did and was treated in royal Tibetan fashion, and then went my way rejoicing and leaving her to rejoice also."

STEPHEN J. COREY, Secretary.
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